

THE CHRISTIAN CENTURY

THE passing of years is like the coming of dawn—slow, silent, inevitable. The most eager cannot hasten the quiet, irresistible movement, and the most reluctant cannot forbid. Some gifts the years bring which we would fain decline—age, sorrow, disappointment. Some treasures they take which we would keep forever—youth, beauty, innocence. But there are more precious treasures which time cannot supply and the years cannot remove—Friendship, Virtue, Patience, Faith and Love.

HERBERT L. WILLETT

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

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THE CHICAGO CHURCHES.

City Evangelist Sumner T. Martin
preached last Sunday night at the Ash-
land church. W. R. Moffett, the pastor,
has been ill, but is better now, we are
glad to hear.

Parker Stockdale, pastor of the Jack-
son Boulevard Church, has had the honor
conferred upon him of the election as
toastmaster at the National Sigma Nu
banquet, given by his college fraternity
at the Auditorium hotel, January 1.

The Englewood church under the lead-
ership of C. G. Kindred, the pastor, has
decided to adopt another child. Here-
after the Elgin church will be a living
link mission of the Englewood congrega-
tion.

The annual meeting of the Monroe
street church will be held January 8th.
Full reports will be read from all de-
partments of the church. C. C. Morri-
son is the pastor.

Mrs. A. Larrabee, the widow of our
late superintendent of city missions, re-
cently suffered a severe fall in which she
was badly bruised. We are glad to hear
that she is once more about and almost
completely recovered.

There was one confession last Sunday
morning, of which W. F. Shaw is the
minister. For seven Sundays there have
been additions every Sunday.

There was one addition last Sunday
at the Jackson Boulevard church. The
choir rendered a special musical pro-
gram in the morning. Parker Stockdale
is the minister.

Gypsy Smith Coming West.

The Gypsy will be in Chicago from
January 5th to the 19th. The evening
meetings (no down town place being
securable) will be held in the First Con-
gregational church. A mass meeting in
the Auditorium Sunday, January 6, at 3
p. m., and noon day meetings in the
Great Northern theater is the program
up to date. All the denominations are
now co-operating through representative
individuals.

While the responsibility rests upon the
Congregationalists, the meetings are to

be thoroughly union in spirit and doubt-
less will be so in results. This is an op-
portunity such as Chicago has not had
since the days of Moody. We have
grown in Chicago since then and this
should be a mighty movement.

LOVINGTON, ILL.

I spent Lord's day, December 16th,
with this good church. Bro. J. R. Parker
has been the faithful pastor, but fail-
ing health has caused him to seek a
milder climate for the winter. This
church has just closed a most successful
meeting under the direction of Evange-
list Charles A. Frer of Ohio. There were
almost 100 additions. The church is an
old one, and is quite substantial in mem-
bership and means. They have a good
modern house costing about \$10,000.
This is the home of Bro. Finis Idleman,
where he was brought up. His parents
still live here. Also Bro. J. P. McKnight
of Los Angeles, Cal., was brought up at

Lovington, and his father still resides
here. They need a good man to locate
with them, and the right man can do a
great work with this church. In a quiet
way they are seeking the man they need.
J. H. Smart.

Decatur, Ill.

The New Year's meditation which ap-
pears upon the cover of the Christian
Century this week has been printed on
pretty wall cards, about 8x10 inches in
size, and may be secured for ten cents
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The Christian Century

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CHICAGO, ILL., DECEMBER 27, 1906.

No. 52.

EVENTS OF THE WEEK

The Interstate Commerce Commission is preparing to make a thorough investigation into the rates charged by the big express companies of the country for as-

To Probe Express Charges.

certaining whether they are excessive. Commissioner Franklin Lane stated that it had been intended to hold the first hearing at Washington on Dec. 28. He thought that for reasons which recently had developed it might be postponed a short time. Within a few weeks, however, hearings will be held at Washington and Chicago, and probably at New York and other points. The commission can only inquire into the reasonableness of the rates of common carriers, and change them after formal complaint and hearing. Mr. Lane stated that a number of complaints had been received from all parts of the country that the rates of express companies are excessive, and that, therefore, the commission will conduct practically a general investigation, taking all these complaints up at the same time. The inquiry regarding express rates will be one of the first fruits of the provision of the new rate law specifically making express companies and sleeping car companies common carriers. Until the new law went into effect on August 27 the commission had no jurisdiction over these companies. It now has the same authority over them as it has over railways. There has been loud complaints for years that express rates were excessive, but nobody representing the government has been able to take any action in reference to them.

James Bryce admitted last week that he had accepted the appointment of British ambassador to the United States in succession to Sir Mortimer Durand. President Roosevelt, in response to the usual diplomatic inquiries by the British government, has indicated that the appointment of Mr. Bryce will be entirely acceptable to the government of the United States. It is understood that Mr. Bryce's appointment will not take effect until the reassembling of parliament in February. His departure will probably be signalized by his being raised to the peerage. James Bryce is best known to the people of the United States as the author of that monumental history, "The American Commonwealth," a work upon which he spent thirty years of research, and which is a text book in American universities. Mr. Bryce has been a member of parliament since 1880. He is a historian, a politician, a jurist, a traveler, a university man, a scientist. He belongs to innumerable scientific societies in all parts of the world. Next to his "American Commonwealth" his best known historical work is "The Holy Roman Empire," a history which has run through many editions and been translated into German, French and Italian. He was born in 1838 and educated at Oxford, where he was regius professor for civil law from 1870

up to 1893. He entered parliament in 1880 as a liberal supporter of William E. Gladstone, with whom he always kept in close touch.

Ten congressmen and one senator sailed for Colon to make a five-day inspection of the isthmus of Panama and the canal. The party consisted of Senator Flint and Congressmen McKinlay and Knowland of California; Congressmen Fulkerson of Missouri, Dickson, Rives, McKinney and Smith of Illinois, Howell of Utah, Kinkaid of Nebraska and Steenson of Minnesota. Speaking of the objects of the expedition, Congressman McKinlay said: "I was responsible for the getting together of the party, it having occurred to me that members of the senate and house might like to see for themselves the conditions of things under which the gigantic work of digging the canal is being carried out. The question as to whether coolie labor shall dig the canal is of particular interest to the Pacific coast, and I personally shall pay special attention to the conditions of labor in Panama, as there is an intense feeling against Asiatic labor on the coast." The party is visiting the canal zone at the invitation of Secretary Taft and the canal commissioners.

In spite of the President's recommendation, no citizenship for the people of Porto Rico will be granted by this congress, and probably not by the next one, either. The leaders, both in the house and senate, have come to the conclusion that the time is not yet ripe for such action. They have presented the matter to the President and he is now aware that his recommendation in this regard will not be acted upon. There are said to be grave matters of public policy involved which might be seriously complicated if citizenship should be granted at this particular time to the people of Porto Rico. A general understanding, therefore, has been arrived at that the political conditions not only of Porto Rico but of Hawaii and the Philippines will not be seriously altered for some years to come, so far as their relations with this country are concerned. Congress is willing to do anything in its power to promote the material welfare of the island population, but it does not propose to extend the franchise or United States citizenship until conditions change materially.

Porto Rico Citizenship.

Mayor Dunne and Ald. Michael Kenna of Chicago were made defendants last week in a petition for a writ of mandamus to compel the mayor and his successors to close Ald. Kenna's two Clark street saloons on Sundays and keep them closed on that day. The mayor is charged with encouraging a want of respect for the laws of the state by his repeated declara-

tion that he would not enforce the Sunday closing law. Under an order issued by Judge Frost of Rockford, sitting in the Superior court, Mayor Dunne was given seven days to show cause why the prayer of the petition should not be granted. In other words, the mayor was given a week's time to show why he should not enforce the law relative to Sunday closing of all saloons in Chicago. The petition was filed in behalf of the people on relation of the Rev. William A. Bartlett, pastor of the First Congregational church; the Rev. A. Lincoln Shute, pastor of the Wesley Methodist Episcopal church, and Robert J. Bennett, all officers of the Sunday Closing League of this city. The action has been threatened for some weeks. The petition was filed by Walter J. Miller, secretary of the executive committee of the league, and Robert McMurdy of Church, McMurdy & Sherman, attorneys for the Hyde Park Protective Association, both of whom have been active in the fight for Sunday closing.

President Roosevelt has determined to investigate the charges which have been made against Senator Warren of Wyoming. One charge alleges that Senator Warren has fenced illegally thousands of acres of public domain. This will be the subject of the investigation. It is alleged also that Warren for twelve years kept men at work in his mercantile and stock business at Cheyenne, Wyo., while keeping them on the government pay rolls in Washington by fraud. The names of Charles M. Smith, Hiram Sapp and S. P. Tuttle, who were carried on the rolls of the claims and irrigation committees of the senate, are mentioned in this connection. It is further alleged that others who received governmental funds through Warren's appointment rendered no service to the government. Finally, it is charged that Warren entered into a contract with the United States government, while a senator in 1899, for the rental of a building he owns in Cheyenne for ten years at an annual rental of \$1,200, in direct violation of the revised statutes.

Resolutions denouncing President Roosevelt's message to congress on the Japanese situation in San Francisco, resenting his interference in the domestic affairs of the state, expressing want of confidence in Secretary Metcalf and declaring his report to the president on the Japanese school question as being "utterly unworthy of credence in any particular," were adopted at a mass meeting held in San Francisco under the auspices of the Japanese and Korean Exclusion league.

A great many people blame their bad habits on the sins of their ancestors, when a little more grace would cure both their morals and their manners. The excuse of heredity is largely overworked.

Test Case in Sunday Closing.

Mayor Dunne and Ald. Michael Kenna of Chicago were made defendants last week in a petition for a writ of mandamus to compel the mayor and his successors to close Ald. Kenna's two Clark street saloons on Sundays and keep them closed on that day. The mayor is charged with encouraging a want of respect for the laws of the state by his repeated declara-

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

PAST AND FUTURE.

At the turn of the year when the reminders are so numerous that one season is dying and another is being ushered in, it is natural that the mind should reflect upon the significance of the changes which are wrought by these passing twelvemonths. It is obvious that no particular difference is observable in one's own life or the constitution of things as the old year merges into the new. Indeed unless some event of special moment had transpired, it is difficult to feel that the individual is any older or that the world has changed in any manner during the completed year. None the less, subtle changes are taking place and he is wise who takes account of the new conditions which steal silently in.

There are two types of mind which are always confronting each other in this quiet passing of the years. Youth and maturity will always be contrasted forces in human experience. The point of view is essentially different. In a certain sense it is impossible to reconcile the views of youth to the mind that has reached later life, and it is equally impossible that the attitude of an old man in facing the world should be quite clearly understood by one who is in the activity of his early manhood.

This contrast is admirably expressed in the words of the prophet Joel, "Your old men shall dream dreams, and your young men shall see visions." In that utterance which the Apostle Peter used on the Day of Pentecost in setting forth the nature of the New Dispensation, in which the activities of both old and young were to be enlisted in the service of the Lord, the essential contrast between age and youth is recorded. The old man dreams dreams. The dream is the reconstruction of the past. It is compound of earlier experiences taking shape once more under the stimulus of memory. Psychologists assert that no dream, however fantastic and unreal, is composed of any other elements than those which have already played their part in experience or thought. Naturally, therefore, the old man is most concerned with the period through which he has come. Its incidents are to him the most important. The present is touched with a measure of disillusionment; for the future, so far as human anticipation may deal with it, he takes but little thought, for that future is not for him. Quite legitimately therefore he grows suspicious of new teachings and ambitions. With the thought, so frequently expressed by others, that greater things are ahead and that already the world is changing to meet new conditions, he has no sympathy. He is not a pessimist but he has come to believe that many of the hopes with which a young man starts out in life are destined to disappointment. So confident is he that the truth which he has made his own is satisfying and secure that he grows impatient when young men talk of new truths which they are discovering. He believes that whatever novelties in religion and social theory are appearing in his day will be set aside in the future and men will more or less return to the good old foundations which he has discovered to be so competent and satisfying.

This old man may accept these views with a kindly and generous recognition of the efforts which younger men are making, or he may resent the entire movement of the time as an affront to sound thinking and safe procedure; but whichever be his attitude, it is not unnatural that maturing years should bring him to such conclusions, nor that he should use his strength and mental vigor in warning his younger brothers against dangerous experiments, or denounce them for their temerity in venturing upon untried ground.

Contrasted with this position is that of the young man. It is the nature of youth to see visions. Very naturally its interests lie in the future, not in the past. The world appears a very fascinating field for experiment and effort. Youth is restless and changeable. The new variety, and not infrequently the deepest matters of experience and study are less prized than the novelties which are the product of the last experiment and which perhaps may have to be rejected upon further experience.

To the young man of the twenties, thirties and forties, it is very clear that new interpretations of truth are constantly being found which throw light upon all past experience. The Bible becomes a more living and convincing book through the results of historical and literary study. Christian doctrine throws off antiquated phases and reaches the new generation with a directness and vigor which older statements are incapable of bearing. New forms of social service, unknown to a previous generation, arise as interpretations of the spirit of Christ. Education, both secular and religious, assumes a new importance and politics shares in the revival of the practical spirit among the followers of Jesus. The young man throws himself with enthusiasm into these activities. He feels the breath of the new day upon his brow and the rush of its life in his veins. He grows impatient of conservatism and alarm. He can not share the complacency of his older brethren who feel that they have proved all things and consider it their chief duty to hold fast to a fixed and definite deposit of truth which they believe to be the ultimate good.

Thus it comes to pass quite naturally that between the dreamer of dreams and the seer of visions there is a certain gulf fixed which is never crossed save in one direction. As time goes on the seer of visions may become the dreamer of dreams, but back into the period of visions it is a rare if not impossible thing that the dreamer of dreams should ever come. It must not be supposed that there may not be great sympathy and cordiality between the men who occupy these different positions, and perhaps it is only the men of rather definite and clear cut views who are ever vitally identified with either class. Probably the large company of men are satisfied with few visions and fewer dreams. They are content to interpret in a secondary way what other men are saying. But the two great and contrasted groups remain and ever will remain.

It is the duty of each of these companies of thinkers and of the church at large to recognize the necessity of both. Unhappy would be that day when the church should waken to discover that

it possessed no longer its tried and staunch defenders of the old. Christian history and experience have too much to teach the church of to-day ever to be lightly esteemed. Even tradition has proved itself of great value in saving the church from foolish experiments and hazardous novelties. Happy is the people who possess old men of wisdom such as are able to point out the dangers of mere untried theory and to keep the church as near the ancient landmarks of Scripture and historic testimony as possible.

Equally is it necessary that there should be seers of visions who can point out the way of growth and inspire the church to new ideals. Christianity is never static but always dynamic. Like human life, it is never the same in any two successive periods. With the same personality and purpose, it changes its conception of truth and its methods of activity, not because it attempts to shift with the world, but because it is a part of the expression of the great world life guided by the divine Spirit, and it is the promise of the Master that that Spirit shall guide the church into all the truth. Unhappy will be the day when the church despises its young men and denies them the right to prophecy. They may well be modest and reserved until they are sure of the message they wish to utter. They may well cultivate the modesty which listens with attention when old men speak. Like Elihu, the son of Barachel, they may say "I am young and ye are very old. Wherefore I hold back and durst not show you my opinion. I said days should speak and multitude of years should teach wisdom." None the less, they will come to add in the face of the new occasion, as did Elihu himself, the words which assert the right of every man to utterance upon every vital question, "There is a spirit in man and the breath of the Almighty giveth him understanding." That people is happiest and safest which accords both to old and young the right of free expression, which estimates every man's value by the witness of his words and gives equal consideration to the dreamer of dreams and the seer of visions.

Lachlan Campbell was an elder in the kirk who held strongly by the faith of the fathers and wished no new pronouncements upon any doctrine or Scripture. The old wine was best for him. The church had fallen upon unhappy days when lax teaching and new opinions were endangering the foundations of the faith. Most of all was his soul troubled over the new preacher. John Carmichael had been at Oxford and had even studied in Germany. His sermons did not have the old familiar watchwords and there were even traces of the influence of higher criticism and the new theology. Such a ministry was a thorn in the side of the old man. Such an elder was a constant irritation to the enthusiastic and aggressive minister. Each thought much and prayed much over the matter. Each had for the other harsh thoughts and sometimes in confidence spoke of the other with deprecating words. One day the minister could bear it no longer. He must go and talk with the old man and try to find a way of agreement. He crossed the field to the stile and was astonished to meet there the elder coming

to visit him. The two had a long and earnest talk. Each was right but held only a portion of the full truth. Before they parted they had come to know each other. They looked into each others faces as men united, though different, and then they knelt and the young man prayed that they might contend earnestly for the faith once for all delivered to the saints, and the old man prayed that they might be led into all the truth which the coming years should bring.

H. L. W.

MEN OF NOTE.

Professor Graham Taylor who has been for fourteen years connected with the Chicago Theological Seminary, and who is even better known as the head of the Chicago Commons, one of the most important social settlements in Chicago, has received a deserved honor in his election to the presidency of the seminary in succession to Doctor J. H. George who recently resigned. Prof. Taylor came to Chicago from the Hartford Theological Seminary where he served for many years as professor of practical theology. The department of sociology, established by him here, was the first in any theological institution. He accepted the call with the agreement that his research work into civic, social and industrial conditions was not to be restricted. He established Chicago Commons as a social center in 1894, and has since that time lived and worked there. We understand that Prof. Taylor has declined to accept the presidency of the seminary but has agreed to the position of acting president.

* * *

Bishop Charles C. McCabe, who died in New York on Wednesday of last week, was buried from the First Methodist church in Evanston, Ill., on Monday morning. Several brother bishops in the Methodist Church participated in the service. Bishop McCabe was for many years secretary of the Church Erection Society of the Methodist Church and gained the reputation of being the most successful money raiser and dedicator of churches in the denomination. His election to the office of bishop was thought to be a deserved promotion to a man who had rendered such efficient service on the practical side of church work. Bishop McCabe was not a man of letters and contributed nothing to the intellectual life of Methodism, but he was an effective speaker and a successful administrator. He won considerable reputation outside of his denomination by his lectures on a soldier's experience during the Civil War.

* * *

Sir Henry Campbell-Bannerman, the Premier of England, and the head of the Liberal Party has just withdrawn the Educational bill, after its complete disfigurement by hostile amendments in the House of Lords. The Liberal Party came into power last year with the most overwhelming victory in recent English history. This victory was chiefly the result of the widespread agitation against the oppressive law passed by the Balfour administration in 1902, compelling taxpayers to contribute to the support of public schools in which the instructions of the Church of England were a part of the curriculum. Again this bill arose the passive resisters' campaign in which great numbers of people were levied upon, their goods sold at auction and

themselves committed to jail for refusing to pay their school tax. So deep was the resentment that, when the liberal government came into power, its first important measure was an educational bill revising the former policy and giving relief to the non-conformists. This bill passed by a large majority in the House of Commons has now been rejected by the House of Lords. The Premier has just announced its withdrawal in consequence of this fact. Ordinarily a government would have to appeal to the country after such a defeat, but so little is the nation disposed to consider seriously the attitude of the House of Lords that no such general election will be held and the probability is that the next session of Parliament will witness the introduction of a more drastic educational bill and the opening of a campaign to limit definitely the privileges of the House of Lords, if not actually to abolish that stronghold of conservatism and hereditary privilege. In this fight Sir Henry Campbell-Bannerman will have the ardent sympathy of lovers of liberty everywhere.

LET THE LIGHT IN.

The Rev. John Watson, writing on the question, "What Should a Christian Read?" assures us that Christ did not come "to cramp anyone's manhood; He came to fulfill it."

"What ought a Christian to read? Every book that feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up this or that; but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room—one is to attack the darkness with candles; the other is to open the shutters and let in the light.

"When light comes, darkness goes. There are two ways of forming character. One is to conquer our sins; the other is to cultivate the opposite virtues. The latter plan is the best, because it is surest—the virtue replaces the sin. Christianity is not a drill; it is life, full, free, radiant and rejoicing. What a young man should do is, not vex himself about his imperfections, but fix his mind on the bright image of perfection; not weary his soul with rules, but live with Christ as one liveth with a friend. There is one way to complete manhood, and that is fellowship with Jesus Christ."

SYSTEMATIC GIVING

Mrs. Helen A. McGavran.

The subject in our weekly woman's meeting had been a wise use of money, or economy in household matters, and Tabita Bai, the most loved and trusted of our Indian sisters in the Damoh community, had been summing up our discussion. And then she said, "And now I should like to tell you of our experience in putting aside money for the Lord. We (that is, she and her husband) have always given to all Christian work, but at the beginning of last year Mr. McGavran persuaded us to try the experiment of putting aside a definite amount monthly, and we began and put aside a tenth of our money just as soon

as it came in each month. We thought that we gave quite that amount before, but since putting it away in this manner we always have money on hand to give to the Lord. We find ourselves able to give so much more liberally than we ever did before, and I can't tell you," she said, "what a joy and pleasure it is to us. Try it," she urged, "try it all of you, and you will find what pleasure it will bring into your life. You will always have something to give to the Lord's work." Her beaming face and evident joy in it added much to her words, and my heart just overflowed with thankfulness that we have among us so consecrated a woman to be a pattern to our young Christian women, so many of them mere girls.

The women's class we have felt throughout the year to be an important part of our church work, and we believe God is blessing it and that it is proving helpful to the young people, fitting and training them in their lives as wives, mothers, and church members.—Missionary Intelligencer.

Damoh, India.

AMOTHER'S GIFT.

N. M. Ragland.

Moses E. Lard was a strangely endowed preacher of the word. He used to sway the listening multitudes by the majesty and the pathos of his discourse even as the tides are moved by the changing moon. Sometimes he would tell with the simplicity of a child, yet in words of inimitable beauty and tenderness, the story of his parting with his mother, when he—a mere boy—went out from the home made desolate by the death of his father. The mother, a poor widow, on the frontier of Missouri, was compelled to place the son in the home of another. The day of separation came. Mr. Lard, long years after said of the parting scene: "As my brother and myself stood beneath the little cabin eaves, just ready to take leave of the only objects on earth dear to us, and thus close the saddest scene of our lives, my mother said: 'My dear boys, I have nothing to give you but a mother's blessing and these two little books.' Her soul was breaking, and she could say no more. She then drew from her bosom two small testaments. As her tears were streaming and her lips quivering she placed them in our hands. We all said good-by and the family on earth was forever broken. Yet, gentle reader, think us not poor as we turned from that mean abode. We bore with us a Christian mother's blessing, and the words of Jesus. We were wealthy boys. To that little book and the memory of that scene my future life owes its shaping. I never neglected the one, thank heaven, nor forgot the other."

Fayetteville, Ark.

May God guide you into his own right way and gird you with his might, and clothe you with his beauty, and fill you with his peace; so that round about you, wherever you shall stand, there shall be clear spaces for thought and work; so that out of your lives a virtue shall issue which shall enrich the poor, and comfort the sorrowful, and make the burden-bearer strong; so that losing your lives in Christly service, you shall keep them unto life eternal.—Washington Gladden.

Perils to the Plea---An Educated Ministry

B. L. Chase

The times are so evil and the days are so dark that unless the faithful among the Disciples arouse themselves, we shall find ourselves engulfed in a flood of heresies and corruptions. I realize that the Disciples are increasing more rapidly in numbers than ever before, and are more deeply consecrated in their lives and possessions, as is evidenced by the splendid growth of their missionary and benevolent work; but what of that if their ministers are going off to the colleges and universities, and the young people are mingling with the sects in Christian Endeavor meetings and all the church members fraternizing with the people of the denominations upon terms of peace and brotherliness.

In the glorious days of the beginning of this reformation we had no schools and colleges and few educated ministers. The preacher knew but one book, and that the Bible; and but one part of the Bible, and that the Acts of the Apostles; and but one verse in the Acts of the Apostles, and that Acts, 2-38. With that one verse they put to flight the armies of the aliens. Everybody was afraid to tackle one of them. Their Bibles were thumbed and worn in a few well known places. They were powers in debate, on baptism. They challenged the world to meet them, but no one would. They were afraid. The wise and learned came to mock; the sects came to spy out, but the common people heard them gladly.

Where now do we hear of the men of one Book, and one verse; where now are the sects made to quake and tremble; where now are the men of courage who are not afraid to challenge the world to debate the question of baptism? We will have to say to the preachers to-day, as Festus said to Paul, "Much learning has made you mad." They are versed in poetry and literature, history and philosophy, science and art, which were not so much as named by our great preachers in the early days. They were not wise beyond "the word," but they were mighty against the world, the flesh and the sects.

The time came when Paul saw the foolishness of his learning; it became the thorn in the flesh, a messenger of Satan to buffet him, so that he would not become exalted overmuch. He prayed the Lord thrice to take away his learning and make him ignorant and weak; for he said God had chosen the weak things of the world, that he might put to shame the things that are strong. He gloried in his weakness and in the foolishness of his preaching, for by the foolishness of preaching the world was to be saved.

Let young preachers take heart when they get up to speak before professors and tremble with fear. The great Apostle Paul went to the learned city of Corinth in weakness and in fear, and in much trembling, yet he did a great work in Corinth. Of course, he did not attract any of the intelligent and educated classes, but he appealed to the "rank and file." He said in one of his epistles that he was determined not to know anything; and in another epistle that he was a fool for Christ's sake. And yet our young preachers are afraid to go without an education to-day, when Paul assures them that the wisdom of the world is foolishness with God. What the Disciples need more than anything else

is ministers who, like Paul, care nothing for an education, and who, like him, are not ashamed of the "old Jerusalem gospel," as recorded in Acts 2-38.

Everywhere throughout the Bible education is discouraged. Does it not say that "Much study is a weariness of the flesh, and of making books there is no end"? And again, book learning, and its bitter consequences are pictured in the Book of Revelations. "And I took a little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey (that is the way a book tastes at first); and when I had eaten it my belly was made bitter."

Would any one know the cause of the present bitterness of feeling among the Disciples? It is because of the books on "higher criticism" which the young men have studied (veritably eaten) in the colleges and universities. It is just as the Revelation foretold: The young men are sick, and they don't know what is the matter with them. They have eaten the books on higher criticism and the persecutors feel bitter, and they show how bitter they feel in their treatment of the young men who are poisoned with it. There is but one way to sweeten the spirit among the Disciples and that is for the young men to keep away from the colleges and universities, and let the books alone. If they will do this, the persecutors will become as sweet as honey. They ought to be ashamed to give the persecutors so much trouble and distress and cause so much bitter feeling among the Disciples. If the young men will only agree with the persecutors there will be no more trouble. The persecutors are old men and know more. Their wishes and gray hairs ought to be respected. They would not send out alarms of danger in the brotherhood, or warn the churches against the wolves in sheep's clothing, if the young men would only stay away from the colleges and universities, and take their education by correspondence with a sound newspaper. The young men are entirely to blame for the present distress among the Disciples. They have been told what they ought to believe to be saved in the faith of the persecutors, and if they will not obey, then the brotherhood must take the consequences.

The scriptures everywhere teach how unnecessary it is to go to school and read books. The prophet Jeremiah foretold that the time would come when there would be no colleges; the Lord would write his law in the inward parts, and in the heart, and no one should teach his neighbor or his brother, for all men should know the Lord, from the least to the greatest. What are the Disciples doing in the face of that prophecy, but endowing colleges, putting professors in them to teach young men, and calling these young men to preach in the churches. What happens then? These scholarly and cultured young preachers go into these churches and captivate all the members (except an elder or two), and the people in the community, with their poetry and philosophy and sweet Christian lives; increase the missionary offerings, the Sunday school attendance, and the membership of the churches. But one or two

tried and true elders and mothers in Israel go hungering and thirsting for the "old Jerusalem gospel." What is to be done? Let all the sound newspapers organize correspondence Bible colleges to teach the "old Jerusalem gospel," and train preachers to lampoon the higher criticism in their churches, in season and out of season; in the Sunday school and the Endeavor society; in the official board meeting, and the ladies' aid society; in the prayer meeting and at the oyster suppers; at their firesides and at their work; in the morning service around the Lord's table and at the evening service; in prayers and funeral sermons. Such preachers will not want for sermon themes. They will get their sermons from the stones, and the trees, and the running brooks; from the birds that twitter in the trees, and the fish that swim in the sea; for the earth is full of arguments against the higher criticism. What need will such preachers have of books, or colleges or universities. All they need to do is to look into one of the "old Jerusalem gospel" newspapers a few minutes before going into the pulpit Sunday mornings, and their minds and hearts will be filled with a spirit and ideas corresponding to it.

To bring back to the Disciples the good old days of debates on baptism, organs and tuning forks, missionary societies and grabbags, we must train up ministers of one book and one idea—strong men, fearless men, who strike straight out from the shoulder against sin and sects. Before the dawn of such a day we must get rid of an educated ministry. Such ministers have too many ideas to preach about; they can't get around to faith, repentance and baptism in every sermon. Let the persecutors and elders of churches spot such preachers and write warning letters against them to the papers, and to churches where they go on trial as pastors. In this way we will either drive them out of our ministry or cripple their influence. It is the will of the Lord.

TWO TRAVELERS.

A man walked down a country lane,
Where wild flowers bloomed along the way;

The sun had set and in the west,
Trailed banners of the dying day;
Great continents of clouds that drift,
Turned rosy in the changing light,
He paused to watch the sunset scene,
And he was happy at the sight.

Another man came down the road,
The self same road where blooms the flowers;

He saw them not, nor saw the clouds
Turn golden in the evening hours;
'Twas not for him nor such as he—
His soul and this naught common had
He found a horseshoe in the road—
A horseshoe and his soul was glad.

Oh shriveled souls that never lift,
Their thoughts above the dust of earth;
Like Esau of the desert band,
Their birthrights deem of little worth.
The flaming clouds, the roses blush,
The oriole in the forest dim,
These are the tokens that God sends,
To call His children unto Him.

—Eugene Clay Ferguson.

Ye are the Light of the World

Harry O. Pritchard

In that remarkable discourse, known as the Sermon on the Mount, Jesus lays emphasis—as indeed he does in all his teachings—upon the inner side of religion. He here enumerates principles that are to operate in the lives of men, and which are to constitute the essence of his religion. He lays the emphasis where he, the wise teacher that he was, saw that it belonged, upon the life side; upon the inner side as over against the formalism, the externalism and the hollow ceremony of the Jews.

"For the religion of authority, the religion of Phariseism, he inaugurates the religion of the spirit. It is a religion whose very principles imply the abrogation of religions of authority; a religion which can never be made external; a religion which can never be made to consist simply of certain outward things to be done; a religion which can never be reduced to dogma; a religion which can never be hardened into any new law to take the place of the old law. It is not a religion of law but a religion of spirit; a religion of the inner life.

The relation which he instituted between God and man was not to be determined by the necessary mediation of a priest nor by any binding letter of law, but by an inner bond, by a relation of love between father and child."

"Thus the center of religious gravity was changed from without to within, from the institution to the conscience." This change of emphasis, this point of view, I take it is clearly set forth in the passage of Scripture which we have chosen for our consideration. This was the theme of the Sermon on the Mount.

Jesus was fully aware of the great change which he was instituting; and after he had told his disciples that they are the light of the world, and that they are to let their light shine that men may see their good works and glorify the Father in heaven; he adds, as if seeking to keep from being misunderstood, "think not that I have come to destroy the law or the prophets. I have not come to destroy, but to fulfill." I have come to give to both the law and the prophets a deeper and fuller significance than they could ever have under legalism.

Jesus would have his followers know that the thing of first importance is the life that they live before their fellow men. It is not dogma that he wants but a transformed life. There is one thing that stands first in the religion of the Master and that first thing is a righteous life. The test of discipleship is this, "By their fruits ye shall know them," and "By this shall all men know that ye are my disciples, that ye love one another." By the deepening of the inner life his disciples are to be the salt of the earth; they are to be lamps lighted in the midst of a darkened room; they are to be cities set on hills; they are to be the light of the world; they are to let their light so shine that man will be uplifted and God the Father glorified. Herein lies the gospel of Christ.

The essential characteristic of the Gospel, that by which it marks a new epoch in the religious and moral development of mankind is that it places first, those things which were once secondary. The genius of Christ's Gospel is, that it has made accessories of priesthood, rite and law, and has given the capital place to

*Sabatier: "Religions of Authority."

those weightier matters, justice, mercy and righteous living. Thus Jesus reversed the program of the religious world. Never in the history of religion was there instituted a change like that. And because he did it he went to his death—went to his death because he dared to speak against the stereotyped and mistaken interpretation of true religion, current in his time. Let us beware of the fallacy of the Jews.

Now if it be true that the emphasis belongs on the life side, then is it not true that the holy life of the Christian is the best testimony to the truth of the faith that he holds. The most powerful argu-

Is it not true then that ye are the salt of the earth, and if the salt hath lost its savor wherewith shall it be salted? Is it not true that ye are the light of the world, and if the light be dim or hid or snuffed out, wherewith shall the world be lighted? A ship storm-tossed and tempest-swept was one night, being driven about on the water of lake Erie just off the shore from Cleveland. It was a terrible night; the heavens were as black as storm-clouds can make them, the lightnings were fierce, the winds blew with destructive force, the waves rolled mountain high about the ship. The watchman walking the upper deck, holding to the rail, was trying, through the blinding tempest, to spy out the



Harry Otis Pritchard, Pastor in Shelbyville, Indiana.

ment in favor of the teachings of the man of Nazareth is a righteous life which is inspired by those teachings. The best apologetic that has ever been framed for Christianity, or ever will be framed, is the godly life of a Christian, of one who holds its teachings to be true. There is no exponent in behalf of God equivalent to the life of God in man. No preacher will ever be able to preach a sermon half so powerful either for good or evil as the life that he lives among those to whom he preaches. If he be righteous, then man will be edified and God will be glorified. If he be unholy then the whole cause of Christ suffers. There is one thing worse than being unsound in doctrine and that is being unsound in character. There is one thing a great deal worse than being a heretic and that is being a reprobate.

lights along the shore. Finally he discovered that the shore lights were out and reported it to the captain. The captain shouted to the pilot, through the noise of the tempest, "The lights are out. Can you make the harbor without them?" The pilot responded, "I will try my best sir!" But in the attempt the vessel ran on the rocks and all went down. This incident was the inspiration of that hymn that has the ring of the Gospel in it:

"Let the lower lights be burning,
Send a gleam across the wave;
Some poor struggling, ship-wrecked
seaman,
You man rescue, you may save."

There are all about us, men and women storm-tossed and swept by the an-

gry tempests of temptation and sin, that are unable to cast anchor, that are striving hard to gain the harbor; then if the shore lights be out, how shall they find their way in. Alas, too often they will go down on the rocks of despair.

Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The world is watching with a critical eye those who claim to be disciples of the Great Teacher. The world is willing to be won if it can be shown by our lives that it is really worth while. So frequently men of the world cannot distinguish any difference between the life of the one who claims to believe and the one who does not, and failing to see any, he concludes that there is none, and that being a Christian is not worth while.

It is remarkable how much our faith in both God and man depends on some one else. We are inspired or disheartened by the example of others. We are often led in the right path or in the wrong one, as the case may be, by others. We are brought nearer God by the holy life of some one of our friends. This seems to be the divine way—the way of human nature. God draws us to himself through the medium of other men's faith. The cause of Christ is, therefore, either strengthened or weakened in proportion to the life you live. How the moral life and faith of a community suffer through the overthrow of a character in whom the community believed. What would be the effect upon this church, if its trusted leaders should prove themselves reprobate? The severest shock my young Christian faith ever received was when, soon after I became a Christian, one of the trusted leaders of the church of which I became a member, proved false to me. On the other hand what would be the effect on this community if all who wear the name Christian, were to live above reasonable reproach, and let their light shine unto all that are in the house. No imagination can measure how the power of the church would be augmented. No one can tell how the bewildered would find light; how the cynic would cease his scoffing; how the skeptic would regain his faith.

Paul fully understood this principle of human nature and this divine program, and in all of his letters he pleads for exemplary living and uses himself as an example of how they ought to walk. In his first epistle to the church at Thessalonica, he says, Luke 10:12, "Ye are witnesses, and God also, how holily and righteously and unblameably, we behaved ourselves toward you that believe; as ye know how we dealt with each one of you, and testifying to the end that ye should walk worthily of God, who called you into his own kingdom and glory." And in the second epistle to the same church he speaks of his having sought to live among them in such a manner that he might become an ensample unto them. In the Ephesian letter, 5:5 he utters the injunction, "Look therefore, carefully, how ye walk, not as unwise, but as wise." The Roman epistle written to those unknown brethren across the sea, is a dissertation on the religion of grace and the spirit, as opposed to the religion of law and authority, and a pleading that they should walk in the spirit that the world may believe.

Was not this then the teaching of our Master, that his is a religion of the spirit, of the inner life, and that we who

walk in the spirit are the light of the world? Does not the divine obligation rest upon us, to let the light that is in us shine forth before men that they may be led to glorify the Father?

Ah, my Christian friends, if the world is ever to be redeemed and uplifted; if men are ever to be led out of mazy darkness and bewildering uncertainty, it must be uplifted by the righteous lives of the saints of God; and men must be led out of the mazes by those who are the light of the world.

(Sermon preached in the First church, Shelbyville, Ind., December 16, 1906.)

PLANS FOR A GREAT MEETING.

The church at Shelbyville, Ind., is preparing for a meeting to begin the 6th of January with W. E. Harlow and son as evangelists. The church has been looking forward to this meeting for almost two years. The people there own a beautiful Bedford stone building, with a seating capacity of eight hundred. The building was erected under the leadership of E. F. Mahan, who was pastor of the church for nearly five years, and who died while pastor of the church in September, 1903. The present pastor, H. O. Pritchard, was called to the ministry of the church in November 1903 and is beginning his fourth year with this splendid people. Brother Pritchard is a graduate of Butler University, receiving also the M. A. degree from the same institution, and a graduate of the Yale Divinity school. He belongs to the family of the lamented and beloved Henry R. Pritchard, one of the greatest of our pioneers.

The church at Shelbyville has the evangelistic spirit. There have been about six hundred additions to the church since March 1902 when the present building was dedicated. There is scarcely a Lord's Day without some one to make the good confession. The city is, however, a manufacturing city and has a shifting population, and the church suffers much from removals.

All departments of the church are in a prosperous condition and a great ingathering of the harvest is expected when brother Harlow holds his meeting.

ENDLESS PRAYER CHAIN.

As every once in a while I receive requests to have part in an endless prayer chain and as other religious workers doubtless have similar requests, a few words of comment might not be altogether useless. This is the last letter of the kind that has reached me:

"Oh, Lord Jesus, we implore, Oh, Eternal God, to have mercy on all mankind and keep us from all sin by thy precious blood, and take us to be with thee.

"This prayer was sent by Bishop Lawrence recommending it to be re-written and sent to nine other persons. He who will not send it will be afflicted by some misfortune. One person who paid no attention met with a terrible accident. He who will rewrite this prayer for nine days and send it to nine others, commencing on the ninth day, will experience some great joy.

"It was said at Jerusalem at the Holy Feast that he who would rewrite this prayer will be delivered from every calamity. Please do not break this chain."

Who the writer of this is I do not know; but I take it that she, (it is most likely a woman) is a devoted Christian

who wishes to do what she can to help bring the blessings of God to men. She is doubtless herself a praying woman. I think I would like to have her in my church, but nevertheless I shall not write the letter. I have several reasons for breaking the chain.

I do not like others to tell me what to pray, nor will I tell others. Our souls must make their own prayers or rather breathe their own prayers. Prayers are not made, they are the deepest outbreathings of our best selves.

I do not like "chain prayers." They clink too much. Mechanical arrangements cannot be made in the spiritual realm. Figures cannot be converted. They belong to the spiritually unborn, so I will not rewrite the prayer nine times or send it to nine persons.

I refuse to write the prayer and letter to my friends because I would be using the judgment of another and not my own. When I write my friends I try and send them the message I think will be most helpful and it would not be the foregoing one.

However, my chief objection to this letter is the malediction it contains. "He who will not send it will be afflicted by some misfortune. One person who paid no attention to it met a terrible accident." The prayer begins: "Oh, Lord Jesus, Oh, Eternal God, we implore thee to have mercy on all mankind." The prayer and he threat are widely inconsistent. Who of us can tell another his duty in such matters? Who of us can forecast the movements of the avenging or awarding hand of God? Dear writer of this letter, how do you know that the "terrible accident" was the result of not writing this letter? There were a thousand other people who never heard of this letter or perhaps some who had written this or other similar letters who met with equally terrible accidents the same day as the one who neglected it. We cannot buy God off. He does not insure us freedom from physical suffering because of spirituality. One of the best men I know has been prostrated for months. God rewards his children with Himself, not always with health and prosperity.

The letter says: "He who will rewrite this prayer will be delivered from every calamity." That is too easy and cheap a way. The cross must be borne even by the best people. The calamities will come, they cannot be gotten rid of; but the grace of Christ is sufficient even for the greatest of them.

In the hope that the writer of this letter will chance to see these comments I add for her a last word: I want your faith to be serviceable to you. I want it to help you when you need it most. Now, if you hold that by writing this letter or doing any spiritual exercise you are building around yourself protection from all misfortune, you certainly will some day awaken to great disappointment; and your faith may be undermined, so I am anxious for you to see good works, faith and misfortune in their true relationship in our comprehensive life. Good works and faith do not banish from our life all pain and suffering, although they may often help to do so; but they bring God into these dark moments to illumine and glorify them, the God too of your prayer rather than the God of your imprecation. G. A. C.

Things are seen by the eyes only after they are appreciated by the heart.

Causes of Failure---Why Churches Die

Not every man succeeds. In every path of life we see wrecks and failures. The causes are varied and many. In most cases, however, there is one basic cause for the failure of every man who does not succeed. This basic cause becomes the fruitful source of the additional factors that lead to failure. This cause is one thing in one person and another thing in another person. In one it is a lack of a real purpose, in another it is unwillingness to pay the price that success costs; in still another it is unfitness for the line of work chosen, or an inability to adjust one's self to the changes that time brings in every line of work. Every failure can be traced back to some one basic cause.

What is true of the individual is also true of the social organism, especially of the church. Not all of the churches that are organized succeed. Many of them fail. A church that fails is one that either ceases to be, or one that simply exists to encumber the ground. Instead of being a beacon light to the community such a church is a stumbling block, a rock of offense to the Kingdom of God. As the failures of individuals can in most cases be traced back to some one cause, just so can the failures of churches be traced back to great primary causes. Basic causes once set into operation are soon followed by others that help bring about in a very short time the demise of the church in which the death dealing forces are at work.

In thinking over the churches that have come under my observation that have failed, I have tried to analyze the forces that have made for the failures. In this paper I want to give my readers a result of my diagnosis. What follows is not theoretical, but taken from concrete examples. Before telling you what I have seen I want to tell you what I have never seen.

I never knew a church to fall through external causes, such as persecution and bitter opposition from without. A church whose internal affairs are ordered by the spirit of God can pass through the persecutions of fire and sword, and prosper. None of these things can cause it to fail. I have gone to churches that were weak and in a dying condition, and been told by the brethren that they could not succeed because of the great opposition and persecution on the part of the other churches that were in the place. In no case have I ever found it to be the truth. The real facts of the case were that the causes were not external, but internal. In all my observation, as well as with all of my experience in trying to revive dead and dying churches I have never found one where the trouble was due to external opposition. The causes, upon careful analysis have always been internal. Causes for which the body itself was responsible and not those who were without. The causes that lead to the death of a church are self-inflicted. They are organic and slow in their progress, but certain in their results. When once the process has set in the only thing that can arrest the disease is a new induction of the Spirit of God. An organic disease needs an organic treatment.

Every cause set forth herein has been seen in operation in some church that has come under the personal observation

William Oeschger

of the writer. Let us enumerate them.

The Polemical Spirit.

Some of our churches die because of too much controversy. This source of failure is often due to the fact that the churches were established under circumstances that involved much bitter contention. After such a church was established it continued to harbor a sharp spirit of controversy. For a time it exercised its ability in this direction upon its religious neighbors. These, however, in time learned the range of the theological fire of the fighting church, and then removed to a safe distance, leaving the controversial church to itself. What was the result? Just this. The church had the polemical spirit so deeply imbedded into its life, that it just had to fight. If it was not one thing then it was another. In the absence of an outward foe, it gave vent to the controversial spirit within its own membership. Instead of being at war with those that were with-

religious development, it arrests spiritual growth. Where there is no growth in the things of the spirit, there death will soon reign.

A Limited Vision.

Some churches fall through a lack of vision. Their horizon is too much circumscribed. They have no world-outlook. All that they see is their own little immediate field of labor. They do not look beyond their own horizon, either in action or thought. They fail to correlate their work with the world-wide forces that are making for the reign of God on earth. Such limitations prevent them from seeing the great good that their religious neighbors in other communities are doing, both at home and abroad. This leads to a spirit of inordinate egoism, bigotry and sectarianism. The man or force that can rescue a church from a narrow vision, is rescuing a perishing church. I have known of more than one church among us that has died of sectarianism.

Selfishness.

This sin is universal. It is common to all men and social institutions. Our churches are no exception to the rule. This sin is always deadening. It manifests itself under many different forms. I shall mention three forms of it that seem to be especially prevalent and injurious.

1. Autocratic and Self-Willed Elders. The word of God specifically warns elders against this sin when it says, "Neither as being lords over God's heritage, but being examples to the flock." I have known churches that have been literally "Elderled to death." The church of Jesus Christ is a democracy, but some elders would make it an autocracy, with themselves as the ruling autocrats. Such elders are a block of offense to the minister and a pitfall to the church. The result of such a state of affairs is retrogression and decay.

2. Dwarfed Sympathies. Some churches die because of the shrunken state of their sympathies. They are selfish. They pursue such a narrow line of work that it soon becomes threadbare and monotonous. The whole thought of the church is engrossed in looking after its own home interests. The spirit of altruism is so lacking that in its eager desire to build up itself it breaks connection with the real source of power. This is seen in the church that does nothing for missions. In shutting out the spirit of missions it is removing itself from the power that fills the body of Christ with redeeming grace. The heathen may be saved without this or that church going or sending, but the church that neither goes nor sends is on the road to spiritual death.

3. Covetousness. It is this that Paul called idolatry. If this be true, and it is, then we have churches that are filled with idolatry. But wherever you find such a church you will discover a dying church. There is no exception to this rule. Large giving must precede fullness of life and power in Christ.

5. Worldiness. This is a sin that the church has had to combat during all the days of her existence. This is the great death-dealing agency in many of our churches. Where it does not totally disintegrate the church it gives it only a very limited degree of power. It is the

(Continued on page 1179.)



William Oeschger, Vincennes, Indiana.

out, it had war within. There could only be one consequence to such a state of affairs--contention, dissension, division, decay and death.

Legalism.

This has been a very fruitful source of evil. It is due to a misconception of organic nature of the gospel. A church that falls a prey to this evil, makes too much of the necessity of strict conformity with the letter of the law, but misses the spirit of things. There is a rigid observance of the external forms of religion, without genuine piety. The peculiar phase of this evil in our churches is that which connects itself with baptism. In some of the churches, more especially with some people that are in them, the great thought is, just so that you are baptized. That is the main thing. With some the unpardonable sin of our religious neighbor is that he has not been immersed. Legalism paralyzes

Among the New Books

RELIGION AS SELF-REALIZATION.

"The Philosophy of Christian Experience" by Henry W. Clark, pp. 243, Fleming H. Revell Company.

Upon opening this book one is confronted with "An Appreciation by Marcus Dods, D. D. in which he says: "Not twice in a generation does one meet with so valuable an analysis of experimental religion—What we actually find is a very thoughtful, profound and living treatment of the hackneyed themes of "Conversion," "God's Fatherhood," "Repentance" and the other essentials of religious experience."

This is high praise and fairly well deserved. The author conceives religion, the religion of Christ, in terms of the highest ethical self-realization. He finds the "primary aspiration" of the human soul to be "the desire to make the most of ourselves;" but just as primary "a fact of our actual experience that we are able to make scarcely anything of ourselves at all." Here are the primary factors that constitute the possibility of religious experience—aspiration and failure. The reason for this failure is "the imperfect relation existing between what is within us and what is without;" and since "the essence of life lies in its relation," and "is half made by, depends in large measure upon, what is outside ourselves, the essence of religion consists in an adjournment of "the world within us to the world without us." In other words it is the "response of moral qualities in man to moral qualities in God" that constitutes true religious experience. Hence it is "lack of moral qualities in the make of us" that is sin. "Conversion is to possess within ourselves a correspondence of moral qualities with the moral qualities in God." God's fatherhood is moral, his parentage spiritual, and "his love is his desire to unite himself with man as Father," or "his pressure of himself upon man with a view to that close union in which he is Father and man is son." Repentance is the regret and pain man feels for reflecting the love of God. It is what man has done to God through his sin that is the motive of a genuine repentance.

And then the author goes on to discuss "Christ as Life-Giver" the "divine life taking its stand, in Christ, upon man's platform, so that man may find it near;" and "faith," which is the actual movement of man's whole personality to identify itself with, and to lose itself in, the personality of Christ." And thus at last the evolutionary process has completed itself by the establishment of a mutual relation between the first term in the series, God, and the last, man. God comes to himself in man, and man comes to himself in God.

The book is suggestive, though at times repetitious; a splendid moral tonic against legalism; and an earnest effort to make the great doctrines of the Christian religion real to religious experience.

Errett Gates.

Christian Origins, by Otto Pfeiderer, D. D., B. W. Huebsch, New York, 1906, pp. 295, \$1.75 net.

Prof. Pfeiderer is well known as the representative of the liberal wing of the theology at the University of Berlin. His previous works on apostolic litera-

ture and history, especially his "Paulinism" and "Primitive Christianity," are well known. No abler thinker of the radical school is living to-day. He is the representative for this generation of the principles which Baur enunciated at Tübingen, where he studied with that master from 1857 to 1861. Prof. Pfeiderer's lecture work has taken him to England and America. He is the one German of eminence in the theological world who has delivered lectures in English. The present volume is a restatement of the first period of Christian history, an admirable review of events in the heathen and Jewish world, preparatory to the work of Jesus, leads up to a consideration of the founding of the Christian church, the person of its founder and the later development of Christian theology within the first century. Dr. Pfeiderer accepts the postulate of the Tübingen school that the life of Jesus and the facts of early Christianity must be explained on purely natural lines, and refers every event which appears out of harmony with this hypothesis to the subjective interpretation of the apostles or authors of the documents. It has none of the romantic beauty which characterizes the earlier work of Renan. It is a far more sober and reasoned presentation of the facts, perhaps the best presentation that can be made when one insists upon regarding Jesus as merely the best and wisest of men.

Prof. Pfeiderer shapes with Wernle and the modern apocalyptic school the view that Jesus was the child of his age, and accepted its eschatological beliefs without question. All that can be done to readjust history upon this basis, Prof. Pfeiderer has admirably done, and though one finds his treatment falling short of conviction, it is still a thought-provoking and informing review of the history and literature of the first century.

Introduction to the Old Testament, by John Edgar McFadyen; A. C. Armstrong & Son, New York, pp. 356, \$1.75.

Prof. McFadyen holds the chair of Old Testament Literature and Exegesis in Knox College, Toronto. He is well known to the Bible studying public through his former works, *Old Testament Criticism* and *The Christian Church*. The *Messages of the Priestly and Prophetic Historian*, *The Messages of the Psalmist*, and other works of a more devotional nature. The present volume is a compact and usable introduction to the books of the Old Testament. It is less elaborate than Driver's, although like it making use of accepted critical results. The material is arranged in the order of the Hebrew Bible the Hexateuch, the Prophets, and the other writings. The treatment is sympathetic and inspiring. The writer is concerned with the technology of his theme, but only as an approach to the deeper meanings of the Scriptures.

Research in Sinai, by W. M. Flinders Petrie; E. P. Dutton & Co., New York.

Prof. Petrie is perhaps the most famous explorer and excavator of the present generation. His services to the Palestine Exploration Fund and the Egypt exploration fund, have placed the world of Bible students under obligations to him. During an interval in his work in Egypt during the winter of 1904, he spent

some time in the region of Sinai investigating the remains of the Egyptian mines and quarries in the vicinity of Mount Serbal and Jebel Musa, the traditional Roman Catholic and Greek sites of Mount Sinai respectively. The present volume is the record of his investigations in these regions and especially in the Wady Magahra, where many inscriptions left by Egyptian hands have been found. The most notable of all the finds, however, was the Temple of Serabit, a sanctuary constructed above and around the ancient cave of Hathor where the miners and malachite hunters of successive generations paid their offerings to the mistress of the mines. A large amount of valuable material for the history of Egypt and the adjacent regions and especially for the religious life of the people of antiquity is presented in this handsomely bound and fully illustrated volume.

White Fang, by Jack London, Macmillan Company, New York, 1906. pp. 326, \$1.50.

This is a story which reverses the experience of Mr. London's former book "The Call of the Wild" and traces the emergence of the wolf from the pack into civilization and domesticity. The analysis of wolf psychology is very interesting if not especially convincing. If Mr. London were dealing with a baby in its evolution toward childhood and youth he could not be more confident of the processes of thought, developing from experience and instinct, than he is in the case of White Fang. As a story the book is fascinating, although it has none of the romantic element which characterizes such a dog story as "Bob, Son of Battle." But its revelation of animal life and its sympathy with animal experience will make it welcome to a generation which has enlarged its interest in the brute creation and is eager to learn as much of animal life as it may.

Biblical Dramas, by Harris G. Hale and Newton M. Hall; The Pilgrim Press, Boston, 1906.

These are little pamphlets containing the outline of Bible stories set in dramatic form. For example, the story of Jacob includes the characters familiar in the Biblical account and in addition the narrator who supplies the intervening story between the speeches of the characters. It is the intention that the little play should be read by the different characters seated as suggested in a diagram. No costuming or action is required. There is simply the reading by each of his portion at the proper time. There are some twelve different stories prepared in this manner. The cost is very slight and they would serve admirably for instructive and interesting evenings with the Bible.

Camp-Fire Musings, by William Cunningham Grey. New York, Fleming H. Revell Co., 1906. pp. 153, \$1.00 net.

Dr. Grey was a genial and revered editor of the Interior of this city. The chapters are the results of his communings with Nature along the Great Lakes and in the forests of the Northwest. The themes are such as The Camp-Fire, Nature and the Supernatural, Nature and Culture, the Tragical in Nature, Refreshing Rain, and Expiring Embers, a study of death. The insight which these brief essays reveal proves that a great

soul finds Nature one of its chief sources of satisfaction and from it derives innumerable messages not unrelated to spiritual things. The illustrations are from Dr. Grey's own kodak.

Bible Hero Classics, by Sidney Strong and Anna Louise Strong; Hope Publishing Co., Chicago; 10 cents.

This is a series of Bible stories including Abraham, Jacob, Joseph, Joshua, and other Biblical characters down to Daniel. The text of the Revised Version is used but it is broken up into sections with appropriate headings. These little pamphlets of which there are a round dozen are likely to prove more attractive to child readers of the Bible than the Bible itself, that is in form they are not so ambitious and forbidding. They come in a box, the entire set at 80 cents, post-paid.

Paths to the City of God, by Frank W. Gunsaulus, New York. Fleming H. Revell Co. pp. 311, \$1.25 net.

Dr. Gunsaulus former volume of sermons Paths to Power met with a favorable reception. The present book is a new collection of sermons preached at the Central church in the Auditorium, Chicago. Dr. Gunsaulus power lies in a firm grasp upon the essential verities of Christian life, a clear vision of the necessity of reaching the men and women of to-day with the message, and a style of speaking which has been found very attractive by the large audiences which gather on Sundays at Central Church.

Twilight Fairy Tales, by Maud Ballington Booth. G. P. Putnam Sons, New York. 1906, pp. 273, \$1.25 net.

Mrs. Ballington Booth so well known for her charitable work, especially among the prisoners, has added to her contributions to child literature in her former books, "Sleepy-time Stories" and "Lights of Childhood," the present handsome volume with sixteen fairy stories illustrated in color. Such topics as The Coming of Prince Fay, the visit of a Two-eyed Child, the Song of the Blue Bird, the Flower Babies, make up the themes of this child book.

In London Town, by F. Berkley Smith; Funk & Wagnalls Co., New York; pp. 272; \$1.50 net.

Mr. Smith is best known by his three works on Paris, the Real Latin Quarter, How Paris Amuses Itself, and Parisiens Out-of-Doors. In the present book the same method is applied to London with the same charming result. Nothing very serious in the way of study or observation is attempted. It is the Coast of Bohemia which secures most of the attention of writer and reader. The illustrations are humorous.

Everyday Living, by Annie Payson Call; Frederick A. Stokes Company, New York; pp. 214, \$1.25.

The author of Power Through Repose and other books of the same type has given in this volume a brief commentary upon home and daily life such as the training of children, good breeding, sensitiveness, the needs of college girls, diversions, etc. The purpose of the author is set into the attractive form of dialogue, which is more engaging than a mere series of essays.

Sermons on the Sunday-school Lessons, for 1907; The Pilgrim Press, Boston; pp. 380; \$1.50.

For many years the Monday Club of Boston has issued a volume of comments on the International Sunday-school Lessons of the following year. This is the

thirty-second volume of the series. The treatment is that of brief and suggestive sermons on the lesson theme. The authors are well known clergymen of Boston and vicinity, chiefly Congregationalists.

In Pastures New, by George Ade; McClure; Phillips & Co., New York, 1906; pp. 309, \$1.50.

The author of Fables in Slang, Artie, and of comic operas too numerous to mention, has republished in this volume the letters contributed by him to a syndicate of American newspapers during a journey to Europe and Egypt. It has all the humor of Mr. Ade's best work. It is a new Innocents Abroad. The illustrations add much to the enjoyment of the narrative.

One Hundred Hymns You Ought to Know, edited by Henry F. Cope, Fleming H. Revell Co., Chicago. pp. 207, \$1.50 net.

Mr. Cope is the office secretary of the Religious Education Association. He has gathered into this handsome book one hundred classic hymns which everyone would like to have by him but few can command with any single collection. In each case there is a preface giving a sketch of the author and some brief account of the hymn.

The Folly of Unbelief, by J. H. Jewett, New York, Fleming H. Revell Co., 1906, pp. 128, 50 cents net.

Mr. Jewett, the successor of Dr. Dale at Carr's Lane, Birmingham, is probably the greatest living English preacher. This volume contains a series of meditations for quiet moments. Such topics as spiritual beauty, seeking the lost, girt with truth, the heavenly city, and the joy of the Lord, will give an idea of the character of its contents.

The Christian Lesson Commentary, by W. W. Dowling. Christian Publishing Co., St. Louis. pp. 410.

This is the volume for 1907 in the International Lesson Series. Mr. Dowling has prepared these commentaries for many years. The present volume includes the features which have become familiar to those who have used the former works.

The Early Days of Israel, by Irving F. Wood and Newton M. Hall. The Pilgrim Press Boston, 15 cents.

The first part of three pamphlets giving the Pilgrim series advanced course of Bible study. It includes the events from the beginning to the close of Exodus.

THE CHILD IN THE HOME.

"God help me, I am the mother of an immortal soul" was the petition of the Countess D'Ossoli (Margaret Fuller) when, for the first time, she took her own offspring in her arms. Well may every parent seek the highest help. The delicate and complex nature of the child life; the ensnaring and enticing conditions into which the child must grow; and the vast consequences involved in helping the young life to unfold itself, should make it a passion in every parent to seek constantly after light on child nurturing; so that his child may not be a physical, mental or moral cripple; but come to the stature of full grown man.

If the child of the Protestant parent does not get moral and religious instruction in his home he will get it no place. The public school, because of the unfortunate religious divisions, cannot do

much in direct Christian instruction; and though the Sunday-school is helpful, limited as it is to one brief session a week, it can have no comparable influence with the home. This is a commonplace. Everybody recognizes the truth of these statements. But it is also a commonplace that nearly every Christian parent neglects the moral and religious instruction of his children. One has passed his initial stage when he is willing and anxious to talk and write on commonplaces. They fill the most of our lives.

What shall be done? How shall we get for the child that which he has a right to? How shall we make sure of Christian homes in the future? The parents must be aroused to know their own children and to know what and how to teach them. Most parents give their children less study than they do their cattle, furniture or musical instruments. The trouble is they have an idea that they already know all about their "little adults." Our ignorance is often so great that we have not the slightest inkling of it. The parents needs to be aroused to the problems of knowing the child and his needs; for as some one has said the problem maker is usually the problem solver. How shall this be done? By reading the right books. There is a great multitude of them. The reading of one good book on child study is bound to lead to another, and yet another. The right thing is to begin with some modern book and keep on. All the while, of course, observing the child. One should not begin with technical treatises; for these, being beyond one's preparation, might lead to discouragement. I give the names of a few books that any parent can read with interest and profit. It is a great day for a lover of books when he makes the acquaintance of a new volume that fits into his life at that particular time. He may afterwards lay it aside and never open it; but every time he sees its worn back in the book case, as with all true love, there is a warmth in his heart for it. One day while browsing in the Chicago public library I ran across a little book entitled "Moral Lessons for Children." I think I am right about the title; but am unable to verify it, for several times have I loaned my copy, and in loaning, as in all bad habits, one is liable to go to fatal lengths.

So I let this volume go into the hands of a friend once too often; but, fortunately, I have forgotten to whom I loaned it, or our friendship would be endangered. Gould is the author's name. It does not seem to have much circulation in this country. It is published in London. It consists of talks to children on the virtues that we are so desirous of having them possess. It is very valuable to the intelligent and sane parent and teacher. Its illustrations are especially apt and rich.

Anything Patterson Du Bois writes is worth the parents money and time. Begin with "Fireside Child Study." "The Moral Instruction of Children," by Adler is suggestive. He tells how to relate the Bible stories, and what ones. "Note Book of an adopted Mother" should be helpful to mothers. "Childrens Rights" by the now popular author, Kate Douglas Wiggin, is a splendid friend of all the little folk. If you are a parent and have never given "Child Study" any thought begin with some good book and do not stop till you are born into a new kingdom of light.

G. A. C.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

James C. Creel has moved to Tipton, Mo., where he will be pastor during the coming year.

W. W. Weedon and his live church in Marion, Ill., are preparing to reseat the church house with fine oak pews.

Dr. C. C. Kost of the National Christian Sanitorium, Freeport, Ill., recently called upon the Christian Century family.

The congregation in Broken Bow, Neb., of which L. M. Early is minister is planning for a new church building to cost about \$4,000.

W. J. Lockhart of Des Moines, Iowa, will hold a revival meeting at Lyons, Kans., next month. The church is hopeful of a great meeting.

The church in Falls City, Neb., under the leadership of T. A. Lindenmeyer, pastor, is making repairs on the church house to cost about \$400.

W. E. Harlow and his son, Clyde, are to assist H. O. Pritchard and his splendid church in Shelbyville, Ind., in a revival meeting in January.

Ben N. Mitchell, who recently resigned as the minister of the church in Joliet, Ill., has had a number of calls, but has not yet decided where his work will be next year.

James N. Crutcher and wife of Chillicothe, Mo., are spending the holidays at Pine Bluff, Ark., where the children of Bro. Samuel Crutcher, pastor in Bramer, Mo., will meet in a family reunion.

Dr. William Baird Craig of the Central church in Denver, Col., recently preached a stirring sermon in regard to the political conditions in his own city and was given much space in the daily press of the city.

J. Frank Green has resigned as pastor of the church in Mt. Pleasant, Mich., to accept a call to the Columbia avenue church of Rochester, N. Y. He will be succeeded in the Michigan field by M. S. Decker of Ohio.

The work on the new building of the First Church in Omaha, Neb., is rapidly proceeding. When completed this will be the finest church of the Disciples in Nebraska. S. D. Dutcher is giving all his attention to this enterprise.

A recent conference of fifty officers of all our churches in New York city was held in the 56th street church. Matters pertaining to the work and welfare of the Disciples in Greatest New York were considered in an informal way about the dinner table.

Evangelist Vernon Harrington and wife were callers recently in the Christian Century office. After a short visit in Des Moines, Iowa, they will go to Sigourney, Iowa, to assist T. J. O'Connor and his church in a vigorous evangelistic campaign.

The church in North Fairfield, Ohio, observed Christian Woman's Board of Missions Day December 9. This church has a membership of not over 150, but has two auxiliaries with a membership of

46, which contributed \$24,480 as a splendid showing for last year. John H. Swift is the pastor of the church. A meeting planned for December in which W. B. Slater of Greenwich, Ohio, will do the preaching, has been postponed until January. The pastor and church are looking forward to a great meeting.

Dr. C. L. Pickett, one of our missionaries in the Philippine Islands, reports the mission in Laoag as in a very prosperous condition. Additions are very frequent and there is a splendid interest in the work of the mission. Next month the annual meeting of all the workers to plan the work of the year.

THE SEASON'S MESSAGE.

What Does the Christ-child Bring?

The memorious year. Not overjoyous, nor yet bitter, only precious it lingers.—

A changing sky of gray and blue,
Of midnight's black and noonday's glory.

Loved faces long gone, still not lost, neither unfelt; spells of silent longing, yet not empty, nor utterly lonely, rather rare seasons of fond companionship; long days of struggle with faint gleams of triumph still o'ershadowed by towering ideals,—yet one looks aback the year as from a height.

What Does the Christ-child Bring?

Out of the checkered year, rife with failure and heavy with unuttered yearning, the Christ-child brings a Man as the potter from the fragments, a vase; a new creation like unto himself, Son of God and Son of Man; strong, courageous, ready—though one looks as from a valley toward the unsealed heights.

What Does the Christ-child Bring?

Radiant with opportunity, another year with days breathing of possibility and hours glad with promise. A vision of service splendid in fruitful fields bursting with joy and harvest. Enclasping all, as from another world, a halo bright with hope.

James Egbert.

The enthusiasm of the Central Christian Church in Indianapolis, Ind., did not wane immediately after the departure of Richard W. Abberly who held a splendid meeting recently for the church; for, following the meeting, there have been 30 additions in the regular services of the church.

We are indebted to George B. Stewart of the Divinity School of the University of Chicago, for the excellent report of the Theological Seminary Conference of Y. M. C. A. in Dayton, Ohio, which appeared last week. Bro. Stewart was one of the representatives of the Divinity school in conference.

One year ago the church in Pontiac, Ill., of which Brother McColey is minister, dedicated a new \$17,000 building. On December 17 the congregation observed the first anniversary of the dedication. The present indebtedness on the church is about \$4,500, most of which is covered by pledges. The additions to the membership of the church are very frequent and the work of the auxiliary organizations is maintained with great efficiency.

The new building of the 169th street church, New York city, has been pushed to completion and the formal opening and dedication ceremonies were held last December 16 in three special services. S. T. Willis and his congregation deserve congratulations on this consummation of heroic efforts.

Since the dedication of the church building last July in the Christian colony, Acampo, Calif., the church has been prospering in every department under the leadership of J. P. Dargitz. The membership now numbers 40. One hundred and seventy dollars and fifty cents were raised for state work in November.

A. D. Harmon, pastor in St. Paul, Minn., found it necessary, for the sake of his health, to retire to the farm early in the year. In the fall, however, he was well enough to again take up his work and is now carrying it forward with greater vigor and more success than ever before in his ten year's pastorate with the St. Paul church.

The annual meeting of the Portland Ave Church, Minneapolis, Minn., will be held Thursday evening, December 27th. A church dinner followed by a business meeting of the congregation will be features of the evening. Perry J. Rice is the wide awake minister of this congregation who is leading his people into larger enterprises and church life.

As we go to press the sad intelligence comes to us that H. A. Northcutt, who is known throughout the entire brotherhood as one of our most successful evangelists, died last week at the home of a daughter in Mexico, Mo. This will be sad news to the hundreds of churches whom Bro. Northcutt had assisted in meetings and who knew this consecrated man to love him.

Invitations have been issued for the marriage of Miss Mary Virginia, the daughter of Mr. and Mrs. Barton Campbell Hagerman, to Dr. Halford J. Watson on Saturday, December 29th in Argyle Hall, Lexington, Ky. The Christian Century extends its congratulations to these happy young people. The bride and groom will be at home after January 15th at the Auditorium Hotel, Chicago.

Mathew Small, who is preaching for our struggling congregation in Sumpter, South Carolina, is on a trip through the northern states raising funds for the erection of a building which will adequately house his congregation. The church has been bravely carrying forward its work while meeting in a tabernacle. Brother Small is meeting with good success in this effort on behalf of his struggling church.

Christian Woman's Board of Missions day was observed by our church in Monterey, Mexico, with great success. S. G. Inman, the pastor, preached a sermon to the American congregation in the morning and took an offering for the work. The auxiliary gave a splendid entertainment on Monday night, at which tables were spread with curios and refreshments representing the different countries in which the Woman's Board has worked. The combined offering of the two congregations will amount to about \$90 in gold.

Orlando E. Tomes, who has been preaching for the Hillside Ave. church, Indianapolis, Ind., began work in his new pastorate at the Englewood church in the same city on December 16. Already the financial system of the church has been reorganized and those who are most interested in the church's success feel that the outlook is better than ever before. Brother Tomes, in addition to the labors of his pastorate, finds time for carrying on in a very energetic way the work of the state president of the Christian Endeavor Societies of the Christian Church. He will be succeeded at the Hillside Ave. Church by R. A. Smith, a former minister of this congregation, who will have the assistance of Miss Cunningham as pastoral helper.

Charles A. Young, Chicago, Ill., closed a fine meeting at Pendleton, Ind., last week where he was assisting F. E. Janes, the pastor. Mrs. J. E. Powell of Bloomington, Ill., had charge of the music in the meeting. This is the second meeting within a year which Bro. Young has held with this thriving church. In the matter of general interest in the meeting on the part of all the people in the town and in the impression upon the community, this was the greatest meeting ever held in Pendleton. Mass meetings for men which were attended by many who had not been in church services for years were a remarkable feature of the meetings. Bro. Young has accepted a call to the pastorate of the church in Santa Anna, Calif., at which place he will begin his work early in January and this splendid church looks forward to a ministry and service rich in its power and results.

DEDICATION IN NEW YORK CITY.

The most important event in the history of the Disciples of Christ in New York city in recent years was the dedication on December 16 of the handsome church edifice on 169th street, where S. T. Willis ministers. The long road to the achievement is a great history, and the day itself was marked by a great occasion.

Work in our great eastern cities presents different problems, and conditions are not understood frequently by persons who live away from these centers. In my own little town of Baltimore with its 600,000 people, the problem is hard, but in a great city like New York with its 4,000,000 none can understand it except those who fought in the hottest of the fight. In New York city there are 150,000 more Jews than the entire population of Baltimore, or 18 per cent of New York city's population. There are 360,000 Roman Catholics there, or 9 per cent of its population. There are 320,000 Protestants, or 8 per cent and a non-professing and indifferent population of 2,600,000, or 65 per cent. New York has the largest non-Christian population of any city in the world. Tokio, which is the largest almost totally heathen city outside of America has only 1,300,000 people, and Peking, the next largest, has only 1,100,000, while New York has exactly twice as many non-Christian as Tokio, and more than twice as many as Peking.

Amid all this heathendom there are only 600 churches of all creeds, and very few of those are ever full of people. It is sometimes imagined that because a city is large the churches in that city

are crowded with people. It is just the opposite. The larger the city, more difficult is it to get an audience. People in these great cities are more interested in other things than religion, and churches are too tame for them, consequently it is a great achievement to build up a congregation in a great city, and only few succeed. S. T. Willis belongs among those few. Seventeen years ago or in 1889, when he came to New York, he found a membership of twenty-five in the 169th street church, worshipping in a small frame building which had been given to the church by Lorin Ingersoll one of the members there. Frequently Brother Willis preached to from fifteen to twenty-five people on Lord's days, and this was a church reaching back through many years of history.

In the early years of his ministry there, Brother Willis took a course in Union Theological Seminary, from which he graduated, followed by six years of post-graduate work in the University of New York city, and at the same time he kept hard at his ministerial work, and later became a regular lecturer for the Board of City Education, which position he still holds, giving about forty lectures a year.

Through many struggles, and sometimes surrounded by the most discouraging conditions, the work steadily advanced, until in 1900 they began to agitate the building of the new house of worship.

Because Wall street is in New York, and so much money is in the hands of the ungodly there, many people imagine that everybody in New York is rich, but there is more poverty and hardship in New York city than any other place in America. By the side of great wealth is great want, and the 169th street church is not rich, so they had to move slowly. First they built their basement, and this was opened November 1, 1903, in which they worshipped until December 16, when the main building was formally opened.

This is a handsome structure 54x103 feet on a lot 61x106 feet. It is built of light Norman brick, with Indiana limestone trimmings, covered with slate. It is lighted by electricity in the evening and by God's sunlight in the day through beautiful memorial windows. The auditorium seats 500 and there are twenty other rooms in the building. The membership of the church is 300, and the Bible school 350, with Endeavor and Missionary Societies, besides three mission study classes. They are a living link, supporting A. E. Cory at Wuhu, China. In 1895 they opened a mission on the Southern Boulevard, and erected a chapel there at a cost of \$1,500. They have 125 scholars in that school.

Brother Willis has not only been the directing hand in all this work, but he was really the superintendent of the building, letting out sub-contracts, and was there every day to see that the work was properly done, in which he was heartily backed by his faithful flock.

On Dedication Day three large audiences filled the building—at 11 a. m. and 3 and 8 p. m. They had previously raised \$25,000 and the Church Extension promised to loan \$10,000, and \$5,000 was needed to cover the cost. Of this \$4,000 was raised on that day, and some kind friends at a distance might help to raise the balance. The lot is valued at \$35,-

000 making the total valuation of the property \$75,000.

There were six additions on that day, three by confession and three by letter. Just before the benediction of the evening service Dr. Herbert Martin came to the front and made a very appropriate speech, emphasizing the great work Brother Willis has done, thinking him for his splendid leadership, and expressing the warmest appreciation of Sister Willis, who had been a helpmeet indeed, and has stood faithfully by Brother Willis in the church in every step of its struggles and advancement. Many were in tears. It was a deserved appreciation from the church to both the minister and his faithful wife.

In the afternoon meeting messages were brought from other churches of the Disciples in the city through their ministers—Minor L. Bates, J. P. Lichtenberger, J. L. Garvin, Jos. Keavill and State Evangelist Tremaine. On Monday afternoon a conference was held at the church, and Dr. Martin read an interesting paper. At 6 o'clock the conference was the guest of Brother and Sister Willis at supper, and in the evening E. Jay Teagarden, Danbury, Conn., L. G. Batman and G. P. Rutledge, Philadelphia, spoke. On Tuesday evening the ministers of the neighborhood churches brought their greetings.

I missed my good friend, M. E. Harlan, who labored there for so many years with marked fidelity at the Sterling Place church. It will be hard to find one like him to fill that place. The heavy burdens of the pastorate in a great city has broken the health of scores of men. It is a grief to us all that Brother Harlan's health has been so broken that he has to retire from the ministry for a while. He was a fine preacher thoughtful, clear and Scriptural in his utterances, and has left an impression on Brooklyn as few men could have done in that period of time. He is a fine, friendly Christian man, and right in the midst of a most important period of his life he has to lay down his pen, and cease his pulpit ministrations. He is now resting in Indiana, where no doubt he will be greatly benefited.

The 169th street church is ten miles from the Battery, which is the lower end of Manhattan Island, and the city limits extend ten miles beyond 169th street. The greatest mission field in America is the Atlantic coast cities. The people are in these centres, and long faithful pastorates, plodding and self-denying policies will gain the victory. December 16th, 1906 will be remembered as such a day to the Disciples in New York city.

Peter Ainslie.

Baltimore, Md.

We bless Thee, Lord of every land,
That in all lands Thy kingdoms be,
That all our times are in Thy hands,
Thou Father of Eternity.
Thy graces are the measurements
That bound the fullness of our years;
And even grief her heart contents
If Thy dear hand but dry her tears.
Then let the soul's thanksgiving rise
And join the angels' songs of grace,
While Thou, low bending from the skies,
Shalt turn to earth Thy listening face.
Stretch down from heaven's eternal calms
Thy kind, forgiving, patient arms,
And help us evermore to move
Within the circle of their love.



Home and the Children

HER VOICE.

Her voice thrills through the wintry air,
A banner free, unfurled,
In careless triumph o'er the bare
Bleak world.

Hark how those wild, exultant notes,
Uplift the lyric words,
And rise as from the myriad throats
Of birds.

What ecstasy of heart-life, this,
That gives full sweet and strong
The rapture of the lover's kiss
In song—

The soul's abandonment to joy,
The heart's desire confessed,
Youth's glad free life without alloy
Expressed!

Unconscious lute, whose music floods
The somber skies with tune,
Even as the ardent sap the woods
Of June!

What wonder Love should claim his
kin—

He has no other choice,
As mute he hears his own, within
Her voice.

—Margaret Ridgely Partridge in the
November Century.

THE AUTOMOBILE STORY.

Tommy and May were going down the street, one day, together. They were brother and sister.

An automobile rolled by.

"Oh," said Tommy, "how I wish I had an automobile!"

"I wish I had a doll," said May.

When they got home they told their mother about their wishes, and she went into the next room and brought out the prettiest doll a little girl ever held. It had been sent to May by an aunt from a distant city. You may be sure she was a delighted girl. But Tom was glum. He didn't see anybody around handing out automobiles. And as for dolls—he turned around so that May wouldn't see how far his nose really was turned up.

That afternoon Tom and May and their mamma went down town, May taking her new doll with her. Tom sat on the end of the seat, and his brown eyes looked away at a big cloud in the sky that shaped itself into a wonderful rolling automobile.

Well, the car stopped at the crossing where they were to get out, and little May stepped down, with the doll in her arms.

Just then a big automobile came chafing up—you know how they go! The chauffeur was a young fellow in shirt sleeves and had a very careless air about him. He didn't pay attention to what he was doing, and ran the car so near May standing on the crossing that it brushed

the dolly out of her arms; and down it went under the wheels. Poor May! She uttered a scream of terror and dismay as she saw the beautiful dolly doubling up in the mud under the great wheels of the automobile. May's mother screamed, thinking May was hurt, and Tom began to cry at the terrible events that were happening.

Quicker than you can tell it, a crowd gathered.

"Dey's runned over a baby!" yelled a street gamin. Men shouted, women turned pale, and the chauffeur brought the automobile to a dead stop instantaneously, while a policeman ran out to see what had happened.

"Pull him out of the wagon!" shouted one man, meaning the chauffeur.

"Yes, the brute; out with him!" cried another.

The chauffeur jumped down and took to his heels, for the crowd was awfully angry. One woman with a little child cried out, "Why don't you men get that baby out from under the automobile? I can see its little hands from here!"

And there was an awful confusion, and everybody eager to see what was going on.

At last the policeman and some men moved the automobile, and there was not a baby; of course, we knew that—but May's poor dolly, utterly crushed.

Then the crowd saw that it wasn't a real baby that was hurt, and so they went away, one by one. The street car passed on, and only the automobile, the policeman, May, Tommy, the mamma, and some street children were left. By and by they found the chauffeur, and the policeman took his name and the name of the man he worked for, who owned the automobile; and then Tom and May and their mamma went on to finish their shopping. But, poor May!

Well, that night, just after supper, the doorbell rang. May's mamma went to the door, and there stood a nice-looking gentleman.

"Are you the lady whose little girl had her doll run over by my automobile?" he asked.

May's mamma said that she was, and escorted the gentleman in.

Then he said how very sorry he was over the accident and all the trouble it had caused. He then went out to his auto and brought in a large package.

"I have bought your little girl a doll, to replace the one she lost," he said; "and I hope she will love it as much as she did the other."

My, but it was a beauty! It seems hard to say so, but it was so much prettier and finer that it fairly dazzled May speechless.

Then Tom came on the scene.

"And is this your boy?" said the gentleman.

Tom's mamma said he was.

May's heart was so great at that mo-

ment that she simply couldn't help saying that her brother "wanted an automobile so bad!"

"Why, May, how can you say such a thing!" said May's mamma.

Then the gentleman patted Tom on the head and said, "My boy, they're more trouble than they're worth; so don't want one too hard. But, madam," he said to May's mamma, "if you don't object, and the children would like, to-morrow afternoon I will call and take them both for a ride in my automobile."

Tom drew a long breath, then blew it out in a prodigious whistle.

"Oh, mamma, may I?"

His shining, eager face was too much for his mamma, and she gave her consent.

The next evening, after the ride, both May and Tom were home and at supper table, telling their delights of the afternoon to mamma.

"When I grow up I'm going to have an automobile and go all around the earth in it."

"Then you've got to take me with you, and Anna Daisy May, too."

That was the doll, and it was May who said it.

Wonder if he will?

—Journal and Messenger.

FAITHFULNESS.

An incident of the Civil War related by N. S. Bouton "Rally Day," October 7 in the Kenwood Evangelical Church Sunday school of Chicago. The children were very quiet and the whole school were very much interested:

"I was a soldier in the Civil War, and after the battle of Stone River was detailed to take command of some men and bury the Union dead of our brigade. A trench was dug about the width of the Sunday-school room (say 50 feet) and each body was laid in the trench, and as there had been soldiers detailed from each company who knew those that were dead, the name and the company were cut upon a piece of wood to be used as a headstone. When the bodies of the Union men were buried we then buried those of the Confederate dead; adjacent off to one side, we found the body of a Confederate captain of a Louisiana regiment and close against it a little black and tan dog. It was very small, could almost lie in the palm of your hand. The dog tried to prevent the soldiers touching the body. When the body was buried and a little mound rounded up, the little dog stood on the soft earth of the mound and turned round and round, making a little basin in the mound, and finally laid himself down upon the grave. I went to a neighboring house close by, told them to look out for him, feed him, and try to get him to go to the house. I went back there about six months later, and upon inquiring, found that the dog had

just come to stay permanently at the house.

"The lesson to be drawn from the little story is one of faithfulness and love. The little dog loved his master, who had probably carried him in his outside coat pocket, had fed him and had taken care of him, and the dog showed his love by his faithfulness, and the lesson to us is that we should show our love for our Heavenly Father and our Savior who has cared for us. If a little dog loved his master, so much, who had only fed and cared for him, should not we love God, who loves and provides for us so bountifully, giving every blessing?"

KICKING UP THE PRICE.

A slight rise in the price of mules in the local market is attributed by the stable superintendent of a large concern which uses many of these animals in its business to the Cuban revolution and Uncle Sam's resulting military activity. "Anything that results in a brushing up of our army," says this authority, "at once starts a stringency in the mule market. Most nations when making war-like preparations begin by raising money, but Uncle Sam, having plenty of that, goes at once to Missouri, where, speaking broadly, all mules seem to be raised, and proceeds to load up.

"This time, so far as we can learn, he is buying only 500, but he is paying for \$140 to \$150 apiece for them, which is a good enough price to bull the market. The mule, it is hardly necessary to say, is the greatest animal yet made for man's assistance, and I dare say it will stand the climate of Cuba as well as it did that of South Africa and every other place it was ever tried."—Philadelphia Record.

NO MEETING HOUSE IN TOWN.

Si Slocum was a Calvinist,
All other creeds he'd storm;
Abe Pollock was a Methodist,
Jim Brown was Dutch Reform,
Hen Pivins was a Lutheran,
Poots Evangelical;
Bill Sleigh was Presbyterian,
Joe Jenks Episcopal.

Pop Perkins was Salvationist,
Jones was a Dunkard strong;
And to the Christian Scientist
Lem Pembroke did belong;
Chubbs was a Unitarian,
Pots Baptist—Seventh Day—
Barnes was a Christadelphian
And Grimes a Shaker gray.

They talked religion up and down,
They talked it all around;
Alas! no meeting-house in town
Has ever yet been found.
So while each one defends his creed
With strenuousity,
Their views are going all to seed,
Because they'll not agree.

—Anonymous.

TO BE A GOOD CONVERSATIONALIST.

To be a good conversationalist you must be spontaneous, buoyant, natural, sympathetic, and must have a spirit of good will. You must feel a spirit of helpfulness, and must enter heart and soul into things which interest others. You must get the attention of people and hold it by interesting them, and you can only interest them by a warm sympathy—a real, friendly sympathy. If you are cold,

distant, and unsympathetic you cannot get their attention.

To be a good conversationalist you must be broad, tolerant. A narrow stingy soul never talks well. A man who is always violating your sense of taste, of justice, and of fairness, never interests you. You lock tight all the approaches to your inner self, every avenue is closed to him, and when they are closed, your magnetism and your helpfulness are cut off, and the conversation is perfunctory, mechanical, and without life or feeling.

You must bring your listeners close to you, must open your heart wide, and exhibit a broad free nature, and an open mind. You must be responsive, so that a listener will throw wide open every avenue of his nature and give you free access to his heart of hearts.—Success Magazine.

CHEER UP.

NEW MARK TWAIN STORY.

The North American Review contains the funniest story that Mark Twain has yet put into his "autobiography." It happened when Cleveland was President and Mr. Clemens was invited to an authors' reception at the White House. Now Mr. Clemens, according to his own story, is always and irreclaimably heedless, and so, as a reminder, his wife put in his pocket when he left Hartford a little warning which he was to read at the time of dressing. To continue in Mr. Clemens' own words:

"When we reached the White House and I was shaking hands with the President, he started to say something, but I interrupted him and said: 'If your excellency will excuse me I will come back in a moment, but now I have a very important matter to attend to and it must be attended to at once.'

"I turned to Mrs. Cleveland, the young, the beautiful, the fascinating, and gave her my card, on the back of which I had written 'He didn't' and asked her to sign her name below those words. She said: 'He didn't? He didn't what?'

"'Oh,' I said, 'never mind; we cannot stop to discuss that now. This is urgent. Won't you please sign your name?' I handed her a fountain pen. 'Why,' she said, 'I cannot commit myself in that way. Who is it that didn't—and what is it that he didn't?' 'Oh,' I said, 'time is flying, flying, flying; won't you take me out of my distress and sign your name to it? It's all right—I give you my word it's all right.' She looked nonplussed, but hesitatingly and mechanically she took the pen and said: 'I will sign it. I will take the risk. But you must tell me all about it right afterward so that you can be arrested before you get out of the house in case there should be anything criminal about this.'

"Then she signed; and I handed her Mrs. Clemens' note, which was very brief, very simple and to the point. It said: 'Don't wear your artics in the White House.' It made her shout and at my request she summoned a messenger and we sent that card at once to the mail on its way to Mrs. Clemens in Hartford."

A SLIGHT LEAVEN.

When Louise was a little girl her mother died, and for several years she and her father lived very quietly. But when Louise was six years old her father married again, and then wonderful changes began. He moved into a larger house, bought horses, employed a corps

of servants, and again took up his social duties.

One day Louise met a former neighbor, the mother of one of her playmates. "Well, Louise how are you getting along?" she was asked.

"Oh, beautifully," replied Louise. "You must come over and see us. Everything's new but papa!"

DISCOVERED AT LAST.

The teacher of the primary class was in the habit of writing literary quotations upon the blackboard and asking the children to give the meaning in their own words. One morning she wrote these lines from Emerson:

"But in the mud and scum of things, There always, always, something sings."

"Now who can tell me what this means?" she asked.

It might puzzle older minds to express clearly the hidden thought, and the little folks looked doubtful. Presently one pair of eyes brightened and one little hand went up.

"Very well, Max," said the teacher, "you may tell what you think this means."

"Frogs!" was the quick and confident reply.

IN THE DARK.

The primary class was resuming the study of Moses and the children of Israel where they had left it six months before. The new teacher questioned the children to find out how much they remembered. Most of them knew something about it. Finally she asked, "Can any one tell me who the leader was?"

No answer. "Don't you remember the name of the man who had the care of the people?" But no one seemed to remember. "Did any of you ever hear of a man named Moses?" and she looked around the circle of eager faces, that of one little chap began to light up, and then to beam with knowledge, as his hand went up. "Well, Max, what do you know about Moses?" "Wa'n't he, wa'n't he the feller that got left in the dark?"

Mrs. Chugwater: "Josiah, who is this John Doe I see mentioned in the papers sometimes?"

Mr. Chugwater: "That's short for John D. Rockefeller. His middle name is Dough. I supposed everybody knew that."—Chicago Tribune.

Benjamin and Annie loved;
To the church they promptly flitted.
When t' was over back they roved,
Annie-mated, Benny-flitted.

—Boston Transcript.

"I have not hitherto taken a prominent part in politics," said a speaker at a meeting in Glasgow last night.

"An' ye never wull," continued one of the irrepressibles in a back seat.—Glasgow Evening Times.

The Secretary: "I find that your property in Swampville cost you four dollars a foot, sir. What price are you willing to sell it for?"

The Rich Victim: "O, I'll let it go for two dollars a gallon."—Life.

Many people are traveling toward heaven, but they are not running on schedule time. They spend more hours on the siding than on the main track.



AT THE CHURCH.



SUNDAY SCHOOL LESSON

International Series
HERBERT L. WILLETT
CREATION.

Genesis 1:1-25. Lesson for Jan. 6.

With the opening of the year 1897 the International Lessons revert to the Old Testament, beginning another cycle of studies running for seven years and intended to cover all the important portions of the Bible. The present year deals with the earlier portions of Old Testament history, from Creation to the call of Samuel, and the first quarter is devoted to the early portion of the book of Genesis, as far as the beginning of Jacob's career.

It is clear to most Bible teachers that this field is not an easy one to cultivate, especially in the case of teachers with small classes. It is recognized that the outlines presented by the International Lesson Committee are far from satisfactory for the primary classes, and for this reason many teachers have abandoned the International Series for some other less difficult for their classes. Meantime, however, those who still use these lessons require the best help obtainable, for the lessons before us cover some of the most difficult questions which the Bible raises, and themselves suggest the very problems whose investigation has largely revolutionized Biblical study.

Among the questions which naturally arise as one studies the old Testament are the following: What are the varieties of literature which are found in this collection of books? Have the writers of the Scriptures employed the different kinds of literary form which other books, even sacred books, freely use? If this be granted, do these literary forms include such types of writing as parable, allegory, tradition, even fiction and myth, or are these forms of teaching, which are freely employed elsewhere in moral and religious instruction, denied to the writers of Scripture? Manifestly such is not the case, for the prophets make frequent use of all these forms of illustration, and our Savior's parables reveal the value of the imaginative story as a vehicle of religious truth.

The greater portion of the Old Testament is the record of events or utterances capable of historical proof. The story of the nation, the activities of kings, priests, prophets and sages constitute the larger part of the narrative. Now and then, however, there are sections which are not the record of events, but the pictorial illustration of teaching essential to the life of the people of God. These portions of Scripture, some of which face us at the very opening of our studies, are not less valuable than the facts of history, for both alike are the means employed by the teachers of Israel to enforce the will of God.

In all the literature of the race there are no nobler or more impressive words than those with which the Book of Genesis opens. Genesis is not the earliest

book of the Bible, nor is Revelation the latest. Yet the opening words of the one and the closing sentences of the other seem fitted for the positions they have been given in the collection as no other words could have been. For Genesis is the Book of Beginnings as Revelation is the Book of Last Things. Each uses the symbolism best adapted to convey some adequate impression of the purpose of God through the ages. Between them lies the history of revelation through the Hebrew people and the Christian Church. They stand on the frontiers of life, looking out into the mystery of the past and the future, less to describe what has been and is to be than to reveal Who was from everlasting and shall be when all things earthly have ceased to be.

If one contrasts the first eleven chapters of Genesis with the sections that follow, he discovers presently that the two portions have not the same historical character. Beginning with chapter twelve, there are presented the memoirs of the patriarchs of the Hebrew race. The memories of the Chosen People are here busy preserving the record of past events which throw light on the divine purpose. But in the earlier chapters the basis of the narrative is different. No man was present when these great processes of creation took place. They must therefore be the specially revealed accounts of happenings in a period before there could be human chronicles, or the attempt to reconstruct that distant past by a people to whom the questions of nature and the beginning of life had come to be of interest.

Of these two views, the former has prevailed to a large degree among Christian people, and still prevails in many sections of the church. At first sight it seems more reverent to accept the Bible as presenting the exact facts of nature, and there is a certain consciousness of tampering with holy things if one questions. Yet there are difficulties in the pathway of this acceptance of all parts of the Bible as history, which every student who has gone deeper than the surface has met. And nowhere are the difficulties more perplexing than in these chapters. No view of Scripture is reverent which fails to take account of all the facts, for facts are themselves the revelation of God.

We are told that the narratives of creation in Genesis do not describe the beginnings of the world as science has explored them. The time given for these events in Genesis is very short, while it is recognized by all who have given thought to the matter that the period during which the earth was being prepared for man was very long. Then the order of progress in creation as given here does not coincide with that which the records of the rocks contain. Formerly it was maintained that the agreement was satisfactory, and some scientists of prominence put forth books harmonizing Genesis with geology. This task has now been seen to be neither possible nor necessary. There are many

points in which the first chapter of Genesis falls of agreement with scientific fact, and no scientist has attempted to adjust the account of creation in the second chapter, a very different narrative, with the facts of nature.

Nor are these facts of nature the possession of a few scientists who are trying to overthrow the Bible. They are accepted material of all educational work. They are taught daily in the public schools, and if they are true, it is a matter of moment that one's view of the Scriptures should be able to endure the test of experience and investigation.

Closer study of the creation story in Genesis and comparison of it with the similar stories of other nations, especially the nations of the same group of Semites from which Israel sprung, shows clearly the fact that the value of these narratives lies not in accuracy of description of the events of creation, but in their supreme sense of the meaning of the process. Other explanations of primitive times were full of polytheism and idolatry. Israel's records alone are filled with a knowledge of God which is not dependent upon these traditions, but is able to purify and use them to impress the more important lessons of the divine nature and purpose for the living generation.

Our problem is therefore not to impose upon the writers of these accounts any mechanical agreement with the facts of nature, still less to insist that a prophet's message was dependent for its value upon his accurate acquaintance with the order of the world and the history of the past which he employed to illustrate his teachings. It is rather to discover those teachings and their value as aids to the religious life and to see that the truth which is taught is greater than any of the terms in which it is expressed.

The writer's purpose is simple. He uses the form of a story of creation held by the Babylonians long before, and well known among the Hebrews. But as known and repeated in Palestine it was likely to undue the prophetic work by its use of the popular language of myth and fable, the polytheistic, grotesque and immoral traditions of an age of fancy and folk-lore. It was the task of the man of God to make a new and vital use of this attractive and oft-repeated story, and his work appears in the sober and impressive account of Genesis.

To him as to his ancestors of the Hebrew and Babylonian races the facts of nature were best explained by the story as it had come to him. Our task is not to insist upon his possession of an accurate narrative, but to study the story as he told it and perceive the use he made of it as an inspired prophet. In the beginning, whenever that might be, though not so many generations before his time, the heavens and the earth had come into being, not by the power of demons nor through the strife of the gods, but by the creative word of God, the Being whom we would have all his people know and worship. Of all the creative acts, the first was the calling

forth of light. Thus night and day were formed, and the first day's work was finished.

So through the week he proceeds, pointing out the task of each day, and all the time insisting that this was the work of God the Creator. His days are the usual days as men knew the divisions of time. He has no thought of geologic periods here. The science he possesses is the science of his day. But his deeper lesson of the divine nature of the work and the Power that brought it into being is his alone. We have plenty of text books or geology and astronomy to tell how the earth and the heavens were formed, and for such knowledge we may well consult them. But for the greater truth as to who made them we shall search our works of science in vain—there is but one book to teach us this secret.

The message of this lesson is carried in its title—God the Creator, not matter, nor force, nor chance, even though we should spell them with capitals, but God. Well may this message stand at the opening of the Book which reveals God to the world. It is the lesson that every fresh generation must learn. Whatever be the method of creation, there is One higher than the highest who creates. Nor is his work instantaneous and catastrophic. Our story itself hints the progress of the task. Still more the records of the rocks speak of the ages through which creative effort has gone forward. To the Jews Jesus said, "My Father has been ever at work, and I also work." The manner of that work it is the task of the scientist to disclose. He usually calls it a process of evolution. If this be true, as the mind of our age believes, then evolution is simply God's way of working. Our supreme business is to understand that He is the Worker. In that the writer of Genesis has spoken the one word which explains the life of the heavens and the earth. And in this truth, revealed in a thousand other utterances of Holy Scripture, the soul of man finds its comfort and its hope.

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CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

BEGINNING WITH GOD AND CONTINUING WITH HIM.

Topic, Jan. 6th, 1907: Gen. 1:1; John 1:1-14; 15:4-7.

(Consecration Meeting.)

It is good to have a New Year—a new beginning. There is magic in the word—beginning. It calls up the past with its dreams and its delights, its marvels and its mysteries. Histories are wrapped up in that word and in the simple but sublime sentence, "In the beginning God created the heaven and the earth." And so with that other wonderful revelation and declaration, "In the beginning was the Word, and the Word was with God, and the Word was God." The greatness of the thought staggers us, ought to humble us, while inspiring us with a great hope. A world without a ruler is unreasonable, as a universe without a Creator is unthinkable.

"In the Beginning God."

In this first declaration of Genesis the secret of the universe is revealed. It is the greatest thought of that oldest record of the ages. Where did it come from? "Holy men of old spake as they were moved by the Holy Spirit." It is not difficult for me to believe that. The revelation is such as an infinite God would be likely to give to men. But granted that the thought is of the heart of man. What then? It is proof that man is not wholly of the earth. That we are capable of thinking of God, of creating a God of infinite being, who is in all and through all and over all and blessed forevermore, is evidence of our own divinity. The revelations of science confirm not only the sacred Scriptures, but somehow link us with the Infinite. It was one of the greatest astronomers of the world that said, with solemn awe: "I think thy thoughts after thee, O God." And that we are capable of thus thinking argues the divinity that gave us the power of thinking. Mind is of the Maker

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of the Universe. All holy thought is of the Holy Spirit.

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S. G. HATCH, Gen'l. Pass'r Agent, CHICAGO

is to have a vision of infinite possibilities and possessions. Along with this thought of the revelation of the One who is called the Word goes that other thought of our privileges. "Of his fullness we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." And to "as many as receive him to them gives the right to become the children of God, even to them that believe on his name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I have quoted this in the present tense. The rights and privileges and powers of the

"New Birth"

belong to us in the new year of grace 1907. Thank God we can always read the message of his grace in the present tense. It is for all who will receive him, who, believing on his name, are born again, born from above, born of God. O Soul—mine, yours—there is always possible a new beginning for the children of God. It is this that makes the new birth a blessed thing. It is always possible to be born again—to have a renewing of spirit, a quickening of spiritual powers into life, to turn our faces to the skies, to set our souls in the sunlight, to place our affections on things that are above. It is not of blood, it is not of the flesh, it is not of the will of man—if it was we would be helpless and hopeless, many of us. It is of God. And "all things are possible with Him." Let hallelujahs rise to heaven that it is so. Dear Endeavorers, let the new year bring you the new birth of hope, of faith, of love, of life! Yes, of abounding life! For he came that we might have the right to become the children of God and as the children of God that we might have life and have it more abundantly. It is the message of the coming Christ, of the New Year of Hope. And this is the message I bring to you, every one of you, for the coming year. So be of good cheer and be bold in Him to go forward!

The PRAYER MEETING

By **SILAS JONES**

ENDUEMENT FOR SERVICE.

Topic, Jan. 9: Acts 1:7, 8; 2:1-13.

How are we to be equipped for the service of Christ? No one is satisfied with the power he has. There is often helplessness where we have a right to expect strength. We want the results of the year we are just beginning to be greater than those of the year that has just closed. If we do not have greater joy in Christ because of enlarged usefulness to him we shall begin to question whether our membership in the church is worth what it costs. It would be a good thing for us to resolve that our relationship to Christ shall count for the strengthening of the church and the building up of Christian character or that we will no longer pretend to love the church. Many disciples of the Lord do not need to face this alternative. They are always about their Master's business. They are increasing in power daily. It is a blessed experience to be with them. But others of us need to realize how little we are doing. If we once see ourselves as we are we shall not be satisfied until we obtain power—power for the Lord's use.

We must first seek to know what is the will of the Lord. The Lord respects these minds he has given us. He has revealed himself in terms that the human

mind can comprehend. There is no sense in seeking enduement for service while we ignore the revealed will of God. One might as well try to be a good citizen of the United States without knowledge of the laws. It is therefore a waste of time to pray for the Lord to give us wisdom and grace to do his bidding when we dishonor our intellects and the revela-

When Feet are Tired and Sore

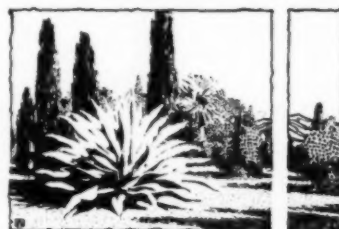
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tion of God by neglecting the study of his word.

The next thing to do is to accept the the will of God as the law of life as soon as we find out what it is. He whom we call Master set us the example in this matter. He revealed God by doing always the things God required. And this we must learn is no hardship. It is not an arbitrary demand. It is the way to complete living. Our private plans will not lead to fulness of life. They will not make us effective workers. Others will say, "You have your notions and we have ours. You go your way and we will go our way." And what shall we say to such? But if we come with lives that are controlled by the divine will they cannot speak so independently. At least they will be under the necessity of proving that we are wrong in thinking we speak for God.

Then what? Is there anything else

to expect from God besides the revelation of his will? Yes, there is the promise of the Holy Spirit to every obedient believer. We are not left alone in the struggle to conquer the evil in our own nature and in the world. The Spirit is in us to enlighten and to give courage and power. The relation in which we stand to God is vital. "In him we live, and move, and have our being." He is in us and through us he speaks to the world. If we have not his presence we cannot do his work. Moses said, "If thy presence go not with me, carry us not up hence." So we may pray; only, it depends on us whether God's presence is with us or not. His Spirit is ours if we so determine. "Our wills are ours, to make them thine." And then, when our wills are Christ's, we may confidently rely on the presence of the Holy Spirit, and we may say with Milton, "What in me is dark illumine, what is low raise and support," and this, not that we may be poets like Milton, but humble servants of Christ wherever he may please to use us.

SOUTHERN CALIFORNIA AND ARIZONA ITEMS.

The Secretary continues his prospecting tour in Arizona. For one who had scarcely seen frost for seven years, and with the scent of roses and orange blossom still clinging to his garments, to be dropped suddenly from a Santa Fe Overland in the middle of the night on a lonely mountain side, miles and miles from anywhere, and into snow eighteen inches deep, with the thermometer eight degrees below zero, is a hard experience. But here, in a cozy "Box-car Pullman" lives one of our preachers. While he regales his spent energies on the pine flavored ozone of Arizona, he serves the Santa Fe as its faithful sentinel on this lonely mountain side. One is surprised what a neat and comfortable home a box car makes, when presided over by a Christian woman. J. Welborn Rose and wife know more about conditions and the Disciples in Arizona, than any one else in the great territory, and the work is under many obligations to him for information and helpful suggestions.

A possible half dozen "scattered Disciples" can be found at Flagstaff, but conditions are not such as to warrant any organized effort just now. Flagstaff is a little city of 1,500 people, made important by its railroad, Normal school, and sawmill. Like all these cities, it is as wicked as hell, and in it the way that leadeth to destruction is broad, and wide the gate. In such a community the Disciples who in some way align themselves with the Christian forces already established, certainly do right.

A day was profitably spent in the beautiful little city of Prescott. This is a distributing center for a great mining district. It is the home of 5,000 American citizens. This "City a mile high" is coming to enjoy a good reputation on account of its good climate. Having no other source of information, the pastor of the largest Protestant church was called upon. He supposed there were as many as twenty "Christians" who had become identified with his church. He gave me to understand that the town was already "over-churched" and somewhat nervously inquired as to the object of my visit. By his courtesy I "got scent" of "fresh tracks" of my "game,"

(Continued on page 1179.)



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FROM THE FIELD

TELEGRAMS

Watertown, N. Y., Dec. 23.—Successful dedication. F. M. Rains preached. Outlook bright. Two additions.

S. B: Culp.

Eureka, Ill., Dec. 23.—Thirteen days. One hundred and seven additions. Eureka has 1,800 inhabitants. Church seats 600. A very fruitful meeting, length and conditions considered. Eureka has no saloons, theater, dancing, card parties or billiards, yet prosperous and happy. College has furnished us such men as Breedon, Haynes, Richardson, Aylesworth, Gilliland, Sniff, Burnham, Idleman, Fisher, Shaw, Thrapp, Stewart, Garrison, Rowleson, Lichtenberger, Miller and Cobb. A new evangelistic team of two tried and true men is announced. Crim and Shields of Indianapolis. Glory. A. W. Taylor is building a great body here. Nine hundred now. Campaign next. W. F. Brooks.

Barnesville, O., Dec. 24.—Seventy additions in meeting with Clarence Mitchell and Arthur Haley, singer. One hundred during the year. Two thousand dollars spent in church improvements. More additions this year than the combined results of eight previous years.—Hugh Wayt, minister.

CALIFORNIA

Visalia.—I. H. Tell has had eight additions recently in the regular services of this church and also three accessions at Eureka, Calif., not heretofore reported.

COLORADO

Grand Junction.—John T. Stivers and his splendid church are in a great meeting in which there had been 143 additions on December 19th. Audiences are splendid and the whole city is stirred by the meeting.

INDIANA

Terre Haute.—Oscar E. Kelly recently held a four weeks' meeting at Kingman, Ind., in which there were 24 additions. Nine of these were by baptism.

Scotts Prairie.—Oscar E. Kelly is the pastor of this church and recently had two additions in the regular services.

ILLINOIS

Newman.—Crowded houses and splendid results were characteristics of a short meeting in this church which was held by Evangelists Harlow and Ride-nour. There were 27 additions to the church. The field had been well gleaned during the past year. O. L. Lyon is the successful minister of this church.

Lovington.—C. A. Freer of Painesville, Ohio was with this church in a meeting in which there were 91 additions; 53 men, 31 of them young men. The preaching of Brother Freer was plain, practical and so powerful that it made a deep impression upon the community and the church faces the coming year with fine prospect of continued prosperity.

Pittsfield.—W. E. Spicer, the pastor of this wide awake church, baptized three persons recently in his regular services.

Minonk.—Chas. D. Hougham of Streator, Ill., has been with this church in a four weeks meeting assisting J. H. Bullock, the pastor. There were thirteen additions most of them by confession and nearly all adults. A reception was

held December 16 for the new members which was a pleasant occasion.

Freeport.—J. A. Barnett, who was recently called to the pastorate of this new congregation, has taken up his new work under most encouraging circumstances. December 16 there were five additions to the church including the pastor and his wife. One of these was by confession. The Sunday school is growing very rapidly and the members of the new church are enthusiastic in its labors.

Waynesville.—J. P. Smith, the minis-

ter, was assisted by J. A. Barnett of Freeport, Ill., and Miss Manie Bowles of Emden, Ill., in a fine meeting in which there were 46 confessions and 18 additions otherwise. The church has been much strengthened by the meeting. The pastor speaks in glowing terms of the work of the evangelists.

IOWA

Delta.—W. B. Wilson, the minister of this thriving church, had the assistance of Mrs. J. H. Downs of Oskaloosa, Iowa in a successful meeting in which there

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were 56 additions to the church. The pastor speaks in high terms of commendation of his singer. The church is aroused to greater activity than ever and the forward look is encouraging.

Des Moines.—The meeting at Highland Park College Chapel in which W. J. Wright of Cincinnati and Chas. E. McVay were the evangelists, closed after 15 days duration with forty confessions. The meeting was a part of the Chapman campaign.

Mt. Pleasant.—There have been nine additions recently in the regular services, seven of them by confession. L. A. Chapman is the minister of this church and is leading his people in vigorous preparations for a revival campaign for next year. They expect to engage one of the leading evangelists to assist them. Mt. Pleasant is a place of importance because of the presence of the Iowa Wesleyan University.

KANSAS

Barnes.—Evangelists Adams and Henning are assisting J. C. McArthur, the pastor, in a fine revival meeting in which there had been 30 additions on December 18th. The meeting continues with a glowing interest.

Healy.—Evangelists W. M. Mayfield, who is minister at Dighton, Kans., and George A. Butler, of Mound City, Mo., ended an 18 days meeting with this church, in which there were 17 additions, 11 of them by confession.

Hoisington.—F. M. McHale, the pastor, had eight additions in the regular service, December 16. Seven of these were by confession. The church is prospering and the outlook is encouraging.

MASSACHUSETTS

Boston.—This church, of which A. L. Ward is the minister, has had nine additions recently in the regular services.

MICHIGAN

Mt. Pleasant.—There have been two additions recently, not heretofore reported. The pastor, J. Frank Green, is closing his work with this congregation to go to Rochester, New York.

MINNESOTA

Minneapolis.—There were three additions recently in the Portland Avenue Church of which Perry J. Rice is the minister.

MISSOURI

Nevada.—The great meeting conducted by R. R. Hammond of Fort Worth, Texas, and Leonard Daugherty of Louisville, Ky., closed December 20th with 150 additions, about 100 of these were by confession. This church is now one of the strongest of the western part of Missouri, and the net increase for 1906 will be over 200 members. The next task to be taken up early next year is the finishing and refurnishing the magnificent building of this congregation, which was begun several years ago.

St. Joseph.—M. M. Good, the father of our cause in this city, and now pastor at the Wyatt Park church, had the assistance of H. A. Northcutt and Frank C. Houston in a meeting in which there were 60 additions, 45 of them by confession. Bro. Houston and George H. Combs will assist J. H. Coll in a meeting at Higginsville, Mo.

NEBRASKA

Ansley.—T. C. McIntire had the assistance of Singing Evangelist J. E. Linnt for three weeks in a meeting, during which time there were 22 additions, 20 of them by confession. O. A. Adams of

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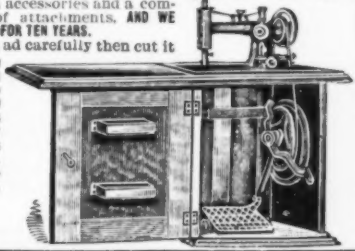
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Bethany, Neb., one of the state evangelists, is now also assisting in the meeting and since his coming there were six additions at the time of the first report.

Bethany.—Evangelists Beem and Light have closed a meeting in Hitchcock county of six weeks duration in which there were 72 additions. They succeeded in raising \$750 for the support of full time preaching. These men will be in a meeting in Trenton, Neb., in January.

NEW YORK

Buffalo.—There were three additions recently in the Jefferson Street church, of which Benjamin S. Ferrall is pastor.

OKLAHOMA

Braman.—Ira A. Engle, the enterprising pastor, is in a meeting with home forces in which there is an increasing interest and audiences are growing. At first report there had been four additions.

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A GROWING CHURCH IN WESTERN WASHINGTON.

The First Christian Church of Tacoma, under the ministry of Brother W. A. Moore, has recently broken ground for a new building to cost \$40,000 when completed. It is to be one of the most convenient and centrally located churches in the city. The past year in this church has been a very successful one. A large number of additions to the membership have been recorded, and the Sunday-school work has gone forward very rapidly. In a contest for membership and attendance with the First Christian Church in Seattle, the Tacoma school was victorious, having nearly 600 scholars in attendance during the contest. Brother Moore is recognized by all who have heard him as one of the leading pulpits orators of the northwest.

The Christian ministers of western Washington have organized under the name of the western Washington Ministerial Association. The first meeting of the Association was held at the First Christian church in Seattle on December 4. The meeting was addressed by Brother R. H. Ellett of Bellingham, formerly a member of the faculty of Kentucky University, on the subject, "The Work of the Pastor for our Centennial." Officers were elected as follows: President, W. A. Moore, Tacoma; vice-president, A. L. Chapman, Seattle; secretary and treasurer, R. E. Dunlap, Seattle. Meetings of the Association will be held monthly, and it is believed that the organization will be a large factor in unifying and strengthening the work of our churches in this section.

Dr. Herbert L. Willett of the University of Chicago delivered his series of six lectures on "The Beginnings of Christianity" at the First Christian Church in Seattle recently. He was secured by the Business Men's Association of that church. The lectures were well attended by men and women of all denominations, so many being present that the seating capacity of the church was tested each evening. All expenses, including those of advertising, were fully covered by free will offerings taken at the close of the lectures. Dr. Willett won many admirers in Seattle by the scholarly and masterly manner in which he handled his subject, and it is safe to say that he will be enthusiastically welcomed at any future time when it is possible to secure him for another lecture course in this city. At their solicitation Dr. Willett occupied the pulpit of the Pilgrim Congregational church in the morning, and addressed the Y. M. C. A. in the afternoon on his first Sunday in Seattle.

The year just past in the First Christian church of Seattle, has been a most successful one. When Brother A. L. Chapman became the pastor something over a year ago, the church was heavily in debt, and running behind in current expenses, with the consequent discouragements of such a state of affairs. At the present writing the entire indebtedness of \$3,300 has been paid, and about \$500 expended in improvements, and all current expenses are being met with a surplus each week. Arrangements are being made for the installation of a pipe organ to cost \$3,500, to be in place in readiness for use between this time and the coming Easter. All departments of the church are working together with enthusiasm. During the year more than 200 members have been added to the church roll, although no special services

have been held, with the exception of a short meeting by the pastor himself. It is hoped that within a short time the announcement may be made that this church has joined the ranks of the Living Link churches.

A new church has been organized in Seattle by the members of the First Christian church residing on Queen Ann Hill. The charter membership is 50. A meeting is now being held at this church by Brother E. W. Darst of San Francisco. At the close of the meeting a pastor will be secured, and the work will go forward without interpretation. Owing to the exceptionally good location of this church and the strength of its character membership, it is believed that it will soon become one of the strongest churches in western Washington.

Brother Thomas Shuey has been called to the pastorate of the University Place church in Seattle, and preached his first sermon, there several weeks ago. The church at University Place has been without a pastor for some time. It is located only a few blocks from the State University and on this account should be considered a strategic point in a missionary sense. The field occupied by this church has never been taken care of as it should have been, and it is a great gratification to the brotherhood in this part of the state to know that this pulpit is now occupied by a minister of ability.

A City Missionary Board was recently organized in Seattle, composed of the pastors and boards of the different churches of the city and interested persons elected to membership by the board. Quarterly union meetings of the churches are held under the direction of this board, at which reports of the progress of the work of the brotherhood in the city are made and plans for larger local work inaugurated. This board fills a particular need in a new and rapidly growing city like Seattle, for this is a critical period in the progress of the church here, and opportunities may be taken advantage of now, which in five years from now will either be entirely gone, or may be improved only at many times the present cost. It is largely due



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to the work of this board that the present prospects on Queen Anne Hill and at University Place are now so bright, and other opportunities will be developed as rapidly as possible. A city missionary will be secured by the board in the near future, who will devote his entire time to this work.

Howard M. Rice.

Seattle, Wash.

SOUTHERN CALIFORNIA.

(Continued from page 1175.)

and in the course of the afternoon I had "bagged" several choice specimens of the germ "christian only." The County Superintendent of schools and wife, are of the good old Kentucky brand of Disciples; the leading physician and his wife and her father and mother; the assistant cashier of the bank and wife; the book-keeper of a great retail and wholesale firm; the head of an assay office and mining engineer, family of merchant, and others might be named. While these people wish for a church of their own faith and order, they hesitate to venture, and are even becoming inoculated with the notion that the town is already "over-churched." Now such a condition is possible, but the impression a stranger gets is decidedly otherwise. The town is Under-churched and over-salooned. The fact is that the very conditions existing at Prescott are the grounds that warrant the Disciples entering the field. When four weak, ineffective Protestants' organizations can scarcely maintain themselves in a community of 5,000 Americans, it shows something radically faulty with the position, method, or spirit of the church. What is coming to be recognized as the fundamental weakness of Protestantism is to be observed as under microscope in a western town. When will God's Church learn that to maintain rival denominations, or seek to group the Lord's Disciples about any other principle or name than faith in and loyalty to Him is an act of treason to the Kingdom? Scarcely a conversion is reported from the churches of Prescott this year. This of itself would justify the Disciples in entering the town. The churches already there need the leavening power of our presence to inspire them with the spirit of burning loyalty to Christ and zealous evangelism for souls. With a good evangelist for a lever, with the following we already have there as a fulcrum, the Disciples can move mightily the unchurched multitudes in Prescott.

ARIZONAM EVANGELIUM EST!

Grant K. Lewis, Secretary.

Tempe, Ariz., December 3, 1906.

CAUSES OF FAILURE.

(Continued from page 1165.)

basic cause of the indifference that is to be found in so many churches. It cuts the motor cord of action. "The lust of the flesh, the lust of the eye, and the pride of life," which are all of this world, are the age long enemies of the kingdom of God. Where these evils abound the spirit of God can not abide, and where the spirit is not, there the church dies. It is the spirit that is the life.

The remedy, where churches have not passed beyond the pale of redemption, is a Gospel that is as true and as sweet as that of which Jesus Christ is the author. And it must be preached in the spirit of love. The healing touch of the spirit of God must be brought to bear upon these

dying organisms. This done, and life will come.

In bringing this paper to a close I have one suggestion. It is this, that our religious journals exercise the greatest care, in seeing to it that what they send out to these churches do in no way foster or encourage the evils herein enumerated. To do so is a crime before which the heretical preaching of some lone preacher sinks into insignificance. Let our editors be sure of their spirit, and weigh well their words. Give us those things that make for the peace and upbuilding of the kingdom of God.

William Oeschger.

Vincennes, Ind.

The discontented man always has his harp on the willows, except when some one is willing to listen to him; then the old strings do service until he succeeds in making every one around him unhappy. It is not new harps that many of us need, but new temperaments and dispositions.



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